

The Webbs and the First Baptist Church of Shelby

Rev. James Milton Webb, who helped organize and preach at the now First Baptist Church of Shelby, was elected its first pastor on August 14, 1846 and served as pastor, preaching each month until December 23, 1849.

His son, Rev. George Milton Webb, preached on many an occasion in this same church and was present at the organization of the Kings Mountain Baptist Association, later becoming clerk and moderator.

Rev. James Milton Webb's grandsons, Judge James L. Webb and Judge E. Y. Webb, were deacons and Superintendents of the Sunday School of this church. Judge James L. Webb was chairman of the Building Committee when a new church was built in 1909-1910.

Rev. James Milton Webb's great granddaughter, Fay Webb Gardner (wife of the late O. Max Gardner, who taught the largest Sunday School class and was on the building committee), served as Counselor of the G. A.'s for many years and is now on the planning and decorating committee of the new Educational Building to be dedicated and Chairman of the May Archer Circle, W. M. U.

She and her four children, the late J. W. Gardner and family, Mrs. N. E. Burgess and family, Mr. and Mrs. Ralph Gardner, Mr. and Mrs. O. Max Gardner, Jr. and family gave the sum of \$25,000 for building the chapel, honoring their illustrious ancestor who was first pastor of the church in 1846--also donating the electronic organ and pews for the same.

It is an interesting fact that each member of the families of these five generations have all belonged to this First Baptist Church of Shelby.

THE HISTORY OF THE UNITED STATES

The first part of the history of the United States is the period from the discovery of the continent by Christopher Columbus in 1492 to the establishment of the first permanent settlements in 1607.

The second part of the history of the United States is the period from the establishment of the first permanent settlements in 1607 to the American Revolution in 1776.

The third part of the history of the United States is the period from the American Revolution in 1776 to the Civil War in 1861.

The fourth part of the history of the United States is the period from the Civil War in 1861 to the present time.

The fifth part of the history of the United States is the period from the present time to the future.

The sixth part of the history of the United States is the period from the future to the end of the world.

The seventh part of the history of the United States is the period from the end of the world to the beginning of the next world.

The eighth part of the history of the United States is the period from the beginning of the next world to the end of the next world.

The ninth part of the history of the United States is the period from the end of the next world to the beginning of the next world.

Reverend (or Elder) James Milton Webb

Born 1802, October 7

Died 1854, April 24

Rutherford County, N. C.

As Deacon John R. Logan says December 31, 1882 in his book

Sketches

Historical and Biographical

of the

Broad River and Kings Mountain Baptist Association

from

1800 to 1882

"What a pity that a history of the First Baptist Church of Shelby had not been sooner thought of, as it is almost impossible to get all the needed information now."

First mention of Bro. James M. Webb in the above mentioned book is on page 52, as follows:

The session of 1834 was held at Goucher Creek Church, Spartanburg County, S. C. The union consisted of 26 churches--Baptized 109--Total number members, 1748.

Bro. James M. Webb was a delegated licentiate from the High Shoals church this session, being the first he ever attended as a delegate.

The Broad River Baptist Association was organized in 1800, and had its first session in 1801 at Green's Church with 14 churches--the third oldest association in the State of North Carolina.

This body was originally composed of churches situated mostly on waters of Main Broad River, from which circumstance it derives its name.

Washington, D. C.

June 19, 1964

Dear Mr. [Name]

Enclosed for you are

two copies of the report of the [Committee]

on [Topic]

which was presented to the [Committee]

on [Date]

and which is being distributed to the [Committee]

for [Purpose]

I am, Sir, very

truly yours, [Name]

[Signature]

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Page 53--1835

The session of 1835 met at Wolf's Creek Church, Spartanburg County, S. C. The introductory sermon was delivered by Elder James M. Webb of High Shoals Church. The body organized by electing Elder Drury Dobbins Moderator and Elder James M. Webb, Clerk.

After the usual routine of business was gone through with, the Circular Letter of the Churches, prepared by Elder James M. Webb on "the necessity of the agency of the Spirit of God in the work of regeneration on the soul," was read and adopted. This letter is published in full with the notice of Elder Webb in this work.

Pages 60 and 61--1838

Session held in 1838 Friendship Church, Spartanburg County, S. C. signed by James M. Webb, Clerk.

Session 1839 met at Green River Church, Rutherford County, N. C. 27 churches--Total 1725.

Salem Association and The Circular Letter

After opening correspondence with Salem Association the Circular Letter prepared by Elder James M. Webb on "the divine and special call from God to men to preach the Gospel of Jesus Christ, and the evidences that manifest themselves in a person so called," was adopted. Like every other production of Elder James M. Webb, this document is very interesting and instructive, and fully meets objections to a special call to the ministry.

Session 1840

Met at Concord Church, Rutherford County, N. C. Elder Drury Dobbins and Elder James M. Webb re-elected Moderator and Clerk.

Session 1841

Met at Antioch Church, York County, S.C. The introductory sermon delivered by Elder James M. Webb. Elders Dobbins and Webb were again re-elected Moderator and Clerk.

28 churches, 152 baptized--membership 2197

The Circular Letter to the churches was prepared by Elder James M. Webb on "the subject of Communion."

Remarks: Elder James M. Webb had for several years been a member of this Association, and had become a bright and shining light to the body, and it was with much regret the brethren were called on to give him the parting hand. After the organization of the Green River Association, consisting of High Shoals, Concord, Green River, Green Creek and Shiloh, he continued to be a leading member thereof until the day of his death, after presiding as Moderator of the body.

Page 65--1846

Session met 1846 at Macedonia Church, Spartanburg County, S. C. The Circular Letter to the churches was prepared by Elder Wade Hill, on the subject of "Domestic Missions."

Remarks: On a motion to adopt the letter, there was elicited a considerable debate, in which Elder Dobbins and Elder James M. Webb (of Green River Association) and others took part. The tone of the letter was considered rather ultra, as a missionary document, by Elder Dobbins, while the other brethren named favored its adoption. He would oppose unless certain objectionable features were stricken out. At the instance of Elder Webb, the objectionable features of the letter were stricken out by erasure with the pen. Elder Dobbins was fully persuaded in his belief that Elder Webb was the writer of the letter for Elder Hill, as he said to a brother, "that might be seen through a leather apron"; and although he did not claim the paternity yet he fought for the bantling, be it whose it might. The letter is given in the notice of Elder Wade Hill.

the following, I am sure you will find it of interest.

The first part of the document is a general statement of the facts.

The second part is a detailed account of the events.

The third part is a summary of the results.

The fourth part is a conclusion.

The fifth part is a list of references.

The sixth part is a list of acknowledgments.

The seventh part is a list of appendices.

The eighth part is a list of footnotes.

The ninth part is a list of tables.

The tenth part is a list of figures.

The eleventh part is a list of references.

The twelfth part is a list of acknowledgments.

The thirteenth part is a list of appendices.

The fourteenth part is a list of footnotes.

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The sixteenth part is a list of figures.

The seventeenth part is a list of references.

The eighteenth part is a list of acknowledgments.

The nineteenth part is a list of appendices.

The twentieth part is a list of footnotes.

The twenty-first part is a list of tables.

The twenty-second part is a list of figures.

The twenty-third part is a list of references.

The twenty-fourth part is a list of acknowledgments.

The twenty-fifth part is a list of appendices.

The twenty-sixth part is a list of footnotes.

The Association while in session appointed Elder James M. Webb to preach on the Sabbath an associational funeral sermon in memory of Elder Drury Dobbins, who died during the past associational year which appointment he accepted and filled in the presence of a large concourse of people gathered at the stand.

As being very appropriate we quote remarks of Elder Micajah C. Barnett in his history of the Association bearing on this matter.

He says: "And now I suppose Bro. Webb never had a better scope for his imagination to play in, and never had his feelings wrought up to such an intense anxiety as on this occasion."

Elder Webb as a preacher was certainly the Apollos of our day, at least in this country. The structure of his mind was different from that of Elder Dobbins, for while Dobbins never advanced an idea without first examining all the evidence by which it was sustained, as well as the objections that might be raised against it, Webb seemed not to have time to wait for such a thorough examination of the evidences that bore upon the subject. His imagination was lively, and as soon as he had caught an idea he was immediately in search for another. Hence, as a debater, he was more than a match for Dobbins. The vivacity of his mind and the rapidity of his utterance, perplexed and sometimes silenced his more venerable competitor. Yet no two men ever regarded each other with more excessive fondness than they did. On that Sabbath day thousands of people assembled around the stand in the grove, impatiently awaiting the hour of service. After singing and that prayer which seemed to take hold on the horns of the altar, he read his text: "My father, my father, the chariot of Israel and the horsemen thereof! and he saw him no more."--2 Kings ii. 12.

Think of such a man as Webb, with such a text as this, to preach the funeral of Drury Dobbins before the Broad River Association, of which he had been a member for forty-seven years--the guide of its counsels!

He commenced his sermon by presenting a singular combination of the historical and textual parts of his discourse. He then proceeded to illustrate his subject and enforce its claims in view of the occasion on which he spoke. The congregation was soon melted by his pathos and the clearness of his thoughts, and were prepared to weep tears like "dew drops" when the preacher turned half round from the book-board, threw himself a little back, raising his hands and his eyes, and in one of those exclamations for which he was inimitable, said: "Oh, Dobbins! dost thy sainted spirit this day witness our feeble effort to honor thy sacred memory? Art thou with the Man that returned and smote the waters of Jordan with the mantle, saying: 'Where is the Lord God of Elijah?'" Every spirit felt subdued before him, and for thirty minutes more he lifted them up or let them down, at his will, no man resisting him.

Bro. Webb was at home on all such occasions as this, and really the character of his mind and of his feelings, the liveliness of his imagination, the symphony of his tones, combined with an easy deportment in the pulpit, rendered him irresistible.

As an evidence of the power of his pulpit oratory, the following incident is cited: Two men of bad morals were one day talking rather slightly of the excitement in a large congregation the day before, produced by one of Webb's sermons. One said to the other, reproachfully, "I think I saw you crying." "Yes," was the reply, "but that man Webb can make the devil cry!"

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I have seen him sometimes, on large occasions, come down out of the stand to invite mourners to the anxious seat, and, by a flow of his eloquence for ten minutes, he would put the whole congregation literally in motion,--Christians shouting, mourners praying, and all over the congregation, here and there, the voice would be heard, "Lord, save, or I perish!"

In person, Bro. Webb was six feet high, slender, and rather slovenly in his appearance. His nose was rather of the Grecian style, his hair, eye-brows and eye-lashes jet black, the latter being remarkably long. His eyes were dark, and possessed a penetrating brilliancy that is rarely seen.

Associational Notice

Elders James M. Webb, Drury Scruggs, Micajah C. Barnett, Wade Hill and Ransom P. Logan were appointed a committee to prepare a suitable obituary notice and tribute of respect to the life and character of Elder Drury Dobbins, deceased, late of Sandy Run church, Rutherford county, N. C. , who reported on Monday as follows:

Resolved, That with feelings of deep anguish we chronicle the departed worth of our beloved and much esteemed, venerable brother, Elder Drury Dobbins, whose successful labors in the ministry for more than forty years, sanctioned by a life of the most exemplary piety, has imprinted in our affections that memory which we fondly cherish, while his loss to us touches everything of painful sensibility. But let us not sorrow as others that have no hope, for is we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him. He departed this life May 19th, 1847, aged 72 years.

Remarks--Elder Dobbins was in the session of 1846 at Macedonia, the last he ever attended, and was tendered the chair of Moderator by a unanimous vote of the body. He however declined acceptance. At the session of 1845 at Philadelphia he had failed to put in an appearance (that church was remotely situated from his home,) and he was becoming

old and infirm, too much so to ride in the saddle--which was his usual habit--so great a distance, and he some time previous to the meeting of 1844 at Providence, said to us: "If your church (Zoar) will send a petition for the next session of the body, I will speak for it, and we shall probably have the next session nearer to us." The petition was sent as requested, and he did try to prevail on the body for once to ignore their union meeting rule, and grant the petition of the Zoar church. But Elder James M. Webb and some others agreed "it would be establishing a precedent that would not work well, and therefore the Association should rigidly adhere to the rule that had so long governed the body." But in much candor, considering all the circumstances of the case, the age, past services of the veteran minister, remote distance from his home, together with the fact that associational bodies have a clear right to regulate their own sittings, we think they should not have snubbed him as offended, and did not ride all the way to Philadelphia the next session. It was the only session he had ever failed to attend since his connection with the Association.

Elder Barnett's Statement

As Elder Barnett, the historian, has noticed this matter, we will give his statement in our work. He says:

"At this meeting rather an unhappy debate sprang up between old Bro. Dobbins and J. M. Webb and others, which resulted not very pleasantly. The state of the case was simply this: The union meeting, which had been entrusted with that business, decided that the next Association should be held with Philadelphia church. Zoar church had sent a very earnest petition that the Association should convene with them. Bro. Dobbins was strongly in favor of Zoar's petition, while the other side was in favor of the decision of the union meeting,

principally because it was in accordance with rule. The old preacher pleaded hard for his "little sister Zoar" and proved himself to be a good advocate, possessing something of the spirit of Moses, when he interceded for Israel; that is, that he had rather die than not succeed. He was rapid, loud and pathetic, while the other side was equally in earnest and all against him. Webb, who took the lead, and was very impetuous, and perhaps with a little too much disregard for the feelings of his elder brother, wounded the sensibilities of Dobbins badly. The vote was taken and decided almost unanimously against Dobbins. This hurt him so much that he could not get over it enough to meet with the Association the next year, although every pain was taken to soothe him. Immediately after taking the vote he said, with emphasis: "You have got the Association, but you will not get me!" He afterward said had it not been for that expression which he uttered hastily, he would have met with the body the next year. However, after one meeting of the body intervened he came to the next, and all was right. The Association cast a unanimous vote for him for Moderator, showing him that he was still the beloved Dobbins; and Webb, having already made reconcilliation with him, the thing was forgotten. I am not prepared to say that this dissension served to the same purpose as that between Paul and Barnabas; that is, to the furtherance of the Gospel. Dobbins seems to have taken the wrong side of the question, but he depended upon the potency of his influence in the Association to carry his points. His principal hurt with Webb was that he had wielded his influence against him (he belonging to another body,) and told Webb while he was in a pet that he (Webb) was the bell sheep of the whole gang. Webb laughed and said, "I was only contending for rule, Bro. Dobbins, and not against you as an individual."

Elder Dobbins was obviously jealous of the rising popularity of Elder Webb. He (Dobbins) had for a long series of years wielded a very potent influence in the Broad River Association,--had generally carried points his own way. That way, however, was generally acquiesced in because he scarcely ever failed in being right. If supposed even by any one to be wrong, they could not muster up the courage to oppose him.

When Elder Webb became connected with the Association he was **fresh** from the legislative halls of his State, where he had doubtless acquired not only an aptitude but a fondness for debate. It was very natural, therefore, that he being in a deliberative body of a different character would embrace every opportunity he could catch, to distinguish himself, by making a display of the talent he possessed, and in doing this had on more than one or two occasions opposed the views of Elder Dobbins; hence his jealousy.

In this connection we will mention a little incident where these two brethren were parties. After Elder Webb had been ordained a minister he was engaged by a young man to solemnize the rites of matrimony between him and his affianced. Elder Dobbins was also invited by the father of the bride to be present on the occasion of the marriage, to eat dinner; and as had been the officiating priest on several marriage occasions previously in that family, and as the father was one of his deacons he entertained no other thought but that he was to solemnize the rites as he had formerly done. On the day of the marriage he was a little behind time, but the dinner was kept back until he would arrive. At last that notable riding mare of his was seen approaching in the distance. The marriage, however, had been now celebrated by Elder Webb, and on the arrival of Elder

After visiting the various hospitals of the city, we

found that the patients were in a very poor state of health.

On the 1st of June, 1861, we visited the hospital for the

insane, and found that the patients were in a very poor state of health.

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On the 13th of June, 1861, we visited the hospital for the

insane, and found that the patients were in a very poor state of health.

Dobbins he was first waited on courteously by that brother, and regrets made known that he could not make it convenient to arrive a little sooner, as he was just in time to be a little too late--the marriage was over. So great was the mortification of Elder Dobbins on being so informed, that he mounted that mare at once and took the most direct route for his home, without waiting for his dinner, or for an explanation that we presume would have been every way satisfactory. He took it for granted that he had been supplanted and made a dupe of by Elder Webb, and he could not brook so great an insult, and therefore left immediately. Finding out afterwards how it was, he was compelled to acknowledge that he acted in hot haste, and completely stultified himself.

Pages 77-78 A Petition For Letters of Dismission

Several churches of the Broad River Association asked to divide into another association from the South Carolina dividing line. At the session in 1851, Buffalo, Sandy Run, Zoar, Double Springs, Bethel, Mount Pleasant, Broad River, Beaver Dam and Pleasant Hill applied for letters of dismission for the purpose of carrying out this object. (Wolf's Creek was also dismissed to join another body.)

Remarks--The letters of dismission were granted, as a matter of course, still there was a lurking unwillingness manifested by some of the most prominent brethren of the old body to encourage the formation of a new Association. These brethren urged the propriety of holding together, so as to build up what they called a strong body. And so chagrined were they at the turn things were taking that, by a vote of the house, they decided that the dismissed churches had no longer, through their delegates, any right to participate in the deliberations of the body during the present session, only in the character of invited messengers, and proceeded to elect Elder Micajah C. Barnett to

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act as Clerk, vice John R. Logan, of the Zoar church, dismissed. This strange proceeding was not characterized by a spirit of courtesy, nor did it have the sanction of any former precedent.

When several of the Broad River churches were dismissed in 1833 to aid in the formation of the Tyger River body, Elder John W. Lewis, of Mount Zion Church, was Clerk of the Association, and continued to act in that capacity until the adjournment. And the Mount Zion church, although dismissed de facto, had the privilege of sitting and voting until the close of the session, when her papers were delivered to her. The same course was taken in regard to the formation of the Green River body in 1841. Elder James M. Webb, of High Shoals church, was Clerk of the Association, but continued to act (as did Dr. Lewis) until the adjournment. And the High Shoals church, just as the Mount Zion church did, continued to take part in the deliberations of the body until the close of the session. But notwithstanding the old mother body was even then sitting within the bounds of the contemplated new body, occupying one of their meeting houses and enjoying their hospitality, yet she disfranchised them in the face of the precedents above cited. We are willing, however, to concede that it was only an error of the head and not of the heart,--an error however that not one individual of the Broad River Association would now attempt to justify or palliate, so great was the blunder.

Elder James Milton Webb

Born October 7, 1802

Died April 24, 1854

Elder Webb was born in Rutherford County, North Carolina. In the year 1834 he was converted and baptized by Elder John Padgett into the fellowship of the High Shoal church and soon afterward licensed to preach the Gospel and sent as a delegate to the Association. And in 1835 he appeared in the Broad River Association as a delegate and ordained minister, and again in the sessions of 1836 to 1841. In 1836 he was appointed to preach the introductory sermon for 1837. That year he was elected Clerk of the Association and prepared the Circular letter, "on the necessity of the agency of the spirit of God, in the work of regeneration on the soul," which letter we have thought proper to reproduce in this work. He continued to act as clerk of the body until the session of 1841, when the High Shoal church with others were dismissed to aid in forming the Green River Association, and thereby isolated Elder Webb from the Broad River body. During his stay with the Broad River he was a very important factor in the associational proceedings. He prepared a Circular Letter for the session of 1839, on "the divine and special call from God to men to preach The Gospel of Jesus Christ, and the evidences that manifest themselves in a person so called" which was a document of rare interest and worth; and then again he prepared a letter on the subject of COMMUNION the same year that he left the Broad River body, that should be reproduced and preserved.

When the Green River Association was organized he was at once called to preside over its deliberations and continued a prominent and leading factor in the business operations of the body as long as he lived, which was something over twelve years afterwards.

He had been for many years (extending back before he joined the church) a very popular citizen, and had served several times in the Legislature of the State, and was afterwards elected clerk of the Superior Court, which office he filled with such entire satisfaction that he was suffered to hold it as by the almost unanimous consent of the people for the space of about sixteen years.

In the year 18⁵² he married Miss Kitty White, with whom he lived in tender affection many years, by whom was born to him thirteen children--ten sons and three daughters, when, by the ruthless hand of death, she was taken from him to her reward in the skies. He afterward married a second wife, Miss Nancy Hampton, a most excellent lady, by whom was borne to him yet three more children--two sons and a daughter, making sixteen in all, and they all made a profession of religion, and one of the sons is a minister. But strange to say--of this large progeny, only five are known as survivors of the present period. The second wife died several years ago, and Elder J. M. Webb himself died on the 24th of April, 1854, in the 52nd year of his age. His personal appearance will be recollected by many that survive him. He was full six feet in height of slender, loose build, somewhat stooped, moved awkwardly, had large black eyes protected by long dark lashes, which seemed to be beaming with unquenchable fire; his mouth large but thin lipped; his nose thin and straight, and the whole face partaking rather of the bilious temperament. His hair being very black, long and straight and the hair was generally turned on the right side when uncovered. He was an eloquent preacher, but his great forte was displayed in debate, he had the faculty to anticipate the strong points of his opponents, and generally destroyed them before they could be used against him in the argument. In company he was generally taciturn in his manner and not having a very prepossessing appearance, his ability to grapple with

obstruse questions would never be anticipated by a stranger, and consequently his demolishing remarks generally came as a surprise entirely unexpected, and always spread dismay and confusion into the ranks of his opponents. He generally succeeded in bearing off the palm of victory, and a second trial was never desired by his opponent.

Circular Letter

To the several Churches of the Broad River Association.

Dear Brethren: Under the direction of a resolution of our last Association, we address you by letter upon the subject then submitted to our notice, to-wit: The necessity of the Agency of the Spirit of God in the work of Regeneration on the soul.

In reviewing the importance of the great variety of subjects connected with the economy of man's redemptions there seems to be but few that would equal that to which your attention is now invited. And we are impressed with a knowledge of the fact, that we shall be entirely unable to do anything like partial justice of so much magnitude, upon which we might write volumes, while our labors are confined to, and circumscribed by, the limits of a short circular letter.

We feel the more embarrassed and uneasy in consequence of the facts above alluded to, when we take into consideration the danger to which men are exposed in coming to a correct conclusion upon a subject, the right understanding of which virtually affect their immortal interests, which danger in a great degree arises from the fact that many men who set themselves up to be teachers in Israel, having not themselves tasted or experienced the divine influence of the Holy Spirit upon their own hearts, refuse the testimony and disbelieve the declarations of those who have, and by a forced construction of the Word of God--false in fact--bring themselves to the conclusion that, as the Spirit has never produced a change in their minds, that all who

profess it are misguided enthusiasts, who make professions that are not sustained by facts. These men being or professing to be teachers, and having a name to live, though dead, by their ingenuous arguments and laborious efforts in encompassing sea and land to proselyte others into a belief of their doctrine--and propped, as their efforts are, by a large share of the wisdom of the world, united to an appearance of great zeal in professing the form and godliness, while they deny its power, are well calculated to deceive and mislead the unlearned and unwary part of society, and charm their minds, already corrupt, into a belief of their false and dangerous doctrines.

Such considerations as the forgoing make us much desire that while we take up our pen to write, our limits would enable us to bring such an embodied view of the testimony and facts to your notice as would present the subject in its most clear and proper light. In laying before you, however, such facts and arguments as our limits will enable us, we premise that it will be admitted by all as a sound maxim in the doctrine of theology, that God would not in His dealings with mankind, and in the planning of His eternal purposes relative to man's salvation, have introduced and brought into exercise the employment of means for which there was no necessity. As the necessity of a thing, however, arises from the interest we have in the success of a measure, and the danger there is of its failure, we think that we can hardly give you a correct understanding of our subject without showing what the true situation of man is, and in doing this we shall be governed by the account of his condition as given us in the Word of God, which account represents man as having once been a happy being, living in the midst of the richest abundance--enjoying the sweetest intercourse with his Divine Creator, and surrounded by the dazzling beauties of an unfaded Paradise. But this glorious view of his con-

dition by the introduction of sin into the world is soon changed from its blooming appearance into that of gloominess, sorrows and death; man disobeyed the command of his God and thereby incurred His divine displeasure, and brought upon himself ruin and misery; he became a lost being--lost beyond recovery and hope, so far as that hope and power of recovery rested in himself. These facts are made manifest by proofs that we might introduce in a variety of ways, which would be calculated to demonstrate the facts above set forth, a few of which, drawn from the Word of God, must at present suffice. "And you (said the inspired Apostle) hath he quickened," (Rom. v. 12, "Wherefore, as by one man, sin entered into the world; and death by sin, and so death passed upon all men, for all that have sinned;" and in John v. 20, it is declared that those that hear and believe have passed from death into life. Many other, like Scriptural texts, might we introduce, and stronger still, if possible, to show that man, in the fall, had all his powers of spiritual life destroyed, and became lost beyond recovery, so far as the power of recovery rested in himself; for death is a state of insensibility and inactivity, spiritually as well as literally, and a dead man is insensible and incapable of restoring himself to life, and the Scriptures abundantly declare that poor man in a state of nature is dead in trespasses and in sins and buried in the grave of transgressions. That the innate depravity and corruption of the heart, and the habits of sin and transgression confirmed by this state of inbred corruption, are the poisonous deadly things that have slain the soul and which hath destroyed all the powers that depend upon a state of life, and without the possession of which none can be saved, about which powers we beg leave to take a passing notice. And 1st, it is evident that knowledge is dependent upon a state of life; for a man that is dead, though he may be under the influence of, and surrounded

by the cold damps of a loathsome grave, yet he has not the power of knowing what his true situation is; and a soul, dead in trespasses and in sins, lie buried in and surrounded by the effluvia and rottenness of a dead soul, with the vilest lusts like worms preying and rioting in this mass of its corrupted existence, and yet it is unconscious of its melancholy and deplorable condition; not only is man unable to know his own dread situation, but he has lost all saving knowledge of his God; for the Apostle Paul declares that the world of wisdom knew not God, and John is very pointed on this subject, for he says that, "he that saith I know Him and keepeth not His commandments is a liar, and the truth is not in Him."

2nd. The power of sight is lost by death, and man is under the influence of spiritual blindness, which will be proven by reference to the 4th chapter of Luke and 18th verse, where it is declared that the coming of the Savior, with other things, was for the recovery of sight to the blind (See 2 Peter i. 9) and many other Scriptures might we recite, which would go to prove that the god of this world hath blinded the eyes of poor sinful man, and which, united with the foregoing proofs, leaves the matter beyond doubt that he is under the influence of spiritual depravity, with all the powers of spiritual life destroyed, and that under these circumstances he is pressing on the road to everlasting misery and sorrow, without being able to see or know whither he is going, and what is the true extent and awful nature of the danger that awaits him. Being under circumstances like those related, man is indeed an alien and stranger, without hope, ruined and lost, miserable and undone, without the possession of a single power that could in any degree tend to his recovery. Awful indeed! beyond the power of the imagination to picture out, is the depth of that dark abyss into which we were plunged by the fall! and more awful still

must that state be in which man will find himself, if deliverance therefrom depended on himself alone.

But, thanks to the intervention of the tender mercies of our God, who, in tender consideration of this, our woe-worn condition and for the great love which He had in eternal wisdom, devised a plan and covenanted that by the employment of means embraced in that plan, man should be redeemed from death, restored to life, and finally accepted and received into the presence and bosom of his Heavenly Father.

About the covenant we shall say but little, as our limits forbid. But the parties contracting are represented in the Scriptures to be the Father, Son and Holy Spirit, which form the adorable Trinity or Triune. Each of which is represented as sustaining and covenanting to perform a certain office in the economy of man's redemption, and in the fulfillment of which a discovery is made to a dying world, and that in living beauties and loveliness the great love of God towards the sons of man, and the rich reward that they shall reap by the accomplishment of the parts assigned to each of the high contracting parties, and by which is also exhibited the Godhead in distinct and glorious manifestations of its eternal excellencies. For in the history that is given of this account, the Father is represented as planning the scheme, the Son as executing it, and the Diving Spirit as applying to believers the benefits of the planned and purchased redemption. We shall not stop to bring the proofs that might be introduced which relate to the performance of the parts assigned to the two first persons named in the covenant, but shall confine ourselves to that part which established the agency of the third person, or Holy Spirit, in this great work, and which tends to the accomplishment of the great end in view, which was to restore man to spiritual life, and revive in him all the powers dependent thereon. And first, we see this agency wonderfully

displayed in its sanctifying influence upon the offering or atonement made in the person of Jesus Christ, the body of whom became a sacrifice, and who, through the eternal Spirit, offered Himself without spot to God (Heb. ix. 14) which body was the gift, sanctified by the Altar, which Altar was the Holy Spirit, and without which sanctifying influence the atonement would have been rendered unfit for acceptance, and never could have effected the object designed, for it is the Altar that sanctifieth the gift. The uniting of the sanctifying influence with the works of the Son of God, in accomplishing the great end in view, is more fully established by the decided manner in which the Prophet Isaiah speaks in the lxi chapter of his prophecy: he says, commencing at the 1st verse: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives and the opening of the prisons to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." That this was spoken of the Savior, is made manifest by reference to the 18th and 19th verses of the same prophecy: it is declared "that the Spirit of the Lord should rest upon Him, the spirit of wisdom and understanding."

By reviewing the foregoing facts, it will be seen how much depended on the aid of the Spirit in the accomplishment of our redemption, without which the atonement could not have been accepted, the righteous law of God must have remained unsatisfied; the thunders of which would have roared in long and awful peals against a sinful and condemned world, and the fiery vengeance of Almighty God unappeased must have fallen upon the whole family of suffering man. The glorious

news of redeeming grace could not have been preached without the anointing of the Holy Spirit; the poor, broken-hearted sinner must have remained without the healing influence of the Balm of Gilead, and the mourning soul might in vain have turned its wishful eyes to see if there was any hope of deliverance from this body of death, and long might the prisoner have remained enchained under the influence of that sentence, which is incident to the curse of God's broken law.

The atonement, however, is by the sanctifying influence of the Holy Spirit made complete and acceptable to God. It now remained that through some channel the virtue of the death of Christ, under these circumstances, should be conveyed to man, and the means applied and sanctified, so that they might produce their healing influence in the restoration of his soul from a state of death unto a state of life; for, notwithstanding the means might be provided and prepared, yet if they remain unapplied the communications of life cannot be produced, without which man remains as helpless as ever. This is effected by the declarations of the Word of God in the preaching of the Gospel, attended by the qualifying influence of the Holy Spirit; for as the Son and Spirit is united in the life and death of Christ in making the offering complete, so we see that the united virtue of the Word and Spirit is necessary in the communications of life to the soul. And this explains the language of the Apostle Paul, when he says, "How can we believe in him of whom we have not heard? and how can we hear without a preacher? and how can he preach except he be sent?" The dispensation of the Gospel must be given to enable man to believe, and it must be given through a channel prepared by the Holy Spirit, for as the Spirit of the Lord God was upon Christ as the great preacher of Righteousness, it certainly must in its qualifying degree rest upon those who come as ambassadors in His stead; and if He was anointed by

the unction of the Holy Spirit, much more is it necessary that those that come in His name should be. Here we might introduce testimony of the strongest kind in addition to that above, to show that those who preach the Gospel are, or ought to be, assisted by the attendant agency of the Spirit of Almighty God. In consequence, however, of our confined limits, we offer only a few passages as it stands recorded in the volume of life, says Christ Himself. John xiv. 26. "But the comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." (same book xvi. 13) "Howbeit, when He, the spirit of truth is come, He will guide you into all truth. (Verse 16) He shall glorify me, for He shall receive of mine and show it unto you." Acts ii. 4 "And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance." (See Acts xv. 28, and xvi. 6,7.) We deem it unnecessary to multiply proofs from this and many other texts. In the book of life it is plainly manifested that unless the Holy Spirit does attend, and give life to the Word spoken by the ministers of the Gospel, their labor is in vain; and all those who deny its influence and power upon them, while dispensing the Word of Truth, most unquestionably have no part nor lot in this matter; and however laborious they may be in the exercise of their ministerial functions, it is in evidence that the Lord has not required this at their hands, but that they are acting the part of those who would be priests in Moses' time who were not called legally to the priesthood. After such do all they can their rods remain withered, parched and dry. Not so with those who preach under the qualifying influence of the Spirit, for while they dispense the Word of Truth, the Word is made spiritual food, and falls like manna around the camps of Israel; and like Aaron's rod, their labors

are seen to bud and bloom, and while they pour forth in living excellence the rich doctrines of the Gospel truths, the children of the Lord are feasted on heavenly delights; their hearts are made to overflow with love to God, and they are made to dwell in rich pastures of beauteous and heavenly enjoyments. Their bosoms swell with the emotions of joy and flowing tears bedew their eyes, because their souls have been made glad by the droppings of the sanctuary, or by the reception of Heavenly life and love conveyed to their hearts by Gospel communications that flow through the channel, prepared by the direction of God, influenced and qualified by the direct agency of the Holy Spirit, the benefits of which does not stop here, but worketh life into the hearts of rebel sinners who are dead in trespasses and in sins. This brings us to show more fully the effectual workings, and agency of the Spirit on the work of regeneration on the soul. That man is spiritually dead, we think we have made manifest, and if dead it is clear that he can never live unless life is communicated; and if life is to be communicated, it is as clear that there must be a channel of communication. How the death of Christ can give a spark of life to those who have never heard of Christ, and who have never felt the workings of the Spirit, is a matter that remains in mystery and is conveyed from God to man, save that of Christ Jesus through a knowledge of and by an application of His atoning merits; for the Scripture saith, as much as that we cannot "believeth in Him of whom we have not heard." And he that believeth not shall be damned. Hence, we must know God; and the power of knowledge depends on life, and life depends upon an application of the means of grace, made by the sanctifying influence of the Holy Spirit, which is made by the proof which is abundant in the Word of God--a few of which proofs we will here introduce; and first, Christ Himself, in His conversation with

Nicodemus, is very much in point where He says (John iii. 3) "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." Nicodemus marvelled and seemed to inquire, how born? and by what means? The blessed Savior does not tell the inquiring Ruler that man, to be able to see the Kingdom of God, must be born of the flesh, or by the works of man, nor by the Word alone, but informs him that except a man be born of the Spirit he cannot see the Kingdom of God; for, says He, "that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Here we see the labors of the flesh are set aside in this case, and so will be all the hopes that depend and trust alone in the arm of flesh; for the Savior further illustrates this matter by saying "that the wind bloweth where it listeth," by which a comparison is made of the wind, to show that man knows not of any cause in himself that would influence this heavenly breath of life to come or go; and the very word that it "bloweth where it listeth," seems to leave this matter beyond doubt, and proves that if the cause of spiritual life existed in us, that there would be no necessity of this blowing of the Holy Spirit; and also that if life was produced by us without spiritual aid, we should know from whence it cometh. But now we know it only at last in part, for so, says the Word, "is every one that is born of the Spirit."

Christ in another place says (John vi. 63) "It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life." A plainer truth than the above could not be introduced, coming as it does from the Author of the whole plan, and who declares unequivocally that it is the spirit that quickeneth, and to quicken, all agree, is to make alive that which has no life. Hence we hope you will keep this in view while we bring a few corresponding proofs, which are explained by the foregoing

passages. Also remember that the flesh profiteth nothing, but that it is the spirit alone which brings us.

To notice what Paul says in his epistle to the Collossians, ii. 15. "And you being dead in your sins, hath he quickened." The question here is, by what means? Christ in the foregoing passage hath answered, "It is the spirit that quickeneth." And the same Apostle writing to the Romans viii. chapter gives us an enlarged account of the Spirit's agency in the work of spiritual regeneration, for, says he, in the second verse "that the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death." By what law of the spirit of life? This is also illustrated in the above quoted passage. Is it the spirit that quickeneth and maketh alive, and by its influence sets the captivated soul free from the law of sin and death. And thus by an application of the merits of Christ, restores it again to the enjoyment of all the functions of spiritual life and liberty, which is effected by the word conveyed through its proper channel, for Christ and His word is one, the letter of which cannot produce life, for, says the same Apostle, 2d Cor. iii. 6, "who also hath made us able ministers of the New Testament--not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life." And in Cor. xii. 3, it is declared "that no man can say that Jesus is the Lord but by the Holy Ghost." And in the succeeding verses it is stated that "there are diversities of gifts but the same Spirit, and there are diversities of operations, but it is the same God which worketh in all; for to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit; but all these worketh that one and the self same Spirit, dividing to every man severally as he will; and in the ii. 8 of the same book, "eye hath not seen nor ear heard, neither has it entered

into the heart of man the things that God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things; yea, the deep things of God; and 11th verse, "even so the things of God knoweth no man, but the Spirit of God; now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; but the natural man receiveth not the things of the Spirit, for they are foolishness to him; neither can he know them, because they are spiritually discerned." Thus we see that not only is the quickening influence of the Spirit necessary to the salvation of the soul, but the teaching influence likewise. See, in addition to the above, John xiv. 26; xvi. 7,8, and up to the 13th verse of the same chapter; and see also Rom. viii. 26, wherein it is said "that we even know not what we should pray for, but that the Spirit helpeth our infirmities and maketh intercession for us with groanings which cannot be uttered." Here we stop writing down the texts at length, deeming those already written to be sufficient for any whose minds are unprejudiced, to see that our positions have thereby been established; yet if any have time and inclination to look further into the truths established by the testimony of God, in His Word, we refer them to the following texts, which are promiscuously given, and which, united to that already said, will show that by the agency of the Spirit christians see, know, are taught, made regenerate, quickened and made alive from their dead state and saved from the wrath to come, to wit: Rom. viii. 15, 16; Eph. 1. 13, 14; Heb. x. 15, 16; 2nd Thess. ii. 13; 1 Cor. vi. 11; Rom xv. 16; Acts ii.--; John iv. 24; 1 Peter v. 18; Rom. 1. 4; 1 Cor. xv. 40; 1 Peter i. 2; Ps. li., from 10 to 12; Ps. cxliii. 10; 2nd Tim. i 7; 2nd Cor iv. 13; Ezek xii. 10; 1st Pet. iv. 4; Ezek. i. 20; John vii. 59; Prov. i, 23; Acts i. 8; Acts xi. 12;

Gen. vi. 3; Eph. iv. 30; Isa. vi. 3-10; Acts vii. 51. We have given the foregoing references because our limits will not permit us to set down the texts at length, connected with the reasons above mentioned, which united to those passages above set forth, with many others to which your attention might be called, show conclusively to our mind the necessity of the agency of the Spirit in the work of regeneration on the soul; for therein it is declared that the Spirit giveth life and openeth the eyes of the blind--the teaching influence of which enables us to see the necessity of a Savior's blood, gives us knowledge of God's dealings toward us, and the depraved condition of our sinful hearts, discovers to us the way to the city of refuge--helpeth our infirmities, and enableth us to exercise all the powers that depend upon a state of life, by which we are enabled to flee to the bosom of our adorable Savior for safety from the evils that surround us; beareth witness with our spirits that we are born of God, and children; and if children, then heirs and joint heirs with the Lord Jesus Christ, and finally seals us such until the redemption of the purchased possession. We wind up our testimony and remarks, Dear Brethren, upon the foregoing interesting subject, by asking you to take an impartial and thankful review of the facts set forth in this, our letter, and what great things, the the Spirit's agency, are communicated to the suffering condition of man; and first, behold! and see in every land and in every age what great companies have been united to each other by the tenderest endearments, have joined hand-in-hand and heart-to-heart in their endeavors to advance the progress of spiritual life and faith, being themselves possessed of a faith that worked by love and purified the heart! See the labors of the christian world all pointing to the same great end and uniting to save their fellow-men from ruin and misery! Watchmen or ministers, denying themselves the enjoyments of

this present world, traveling under a load of sorrow, and meeting death in all its varied features with undaunted firmness, mark their Heavenly walk while they pour forth in beauteous streams the waters of God's grace into the hearts of thirsty sinners. See christians all uniting and bearing their respective burdens and sorrows while they labor with unceasing desire in the general cause; see all together pouring forth their souls in prayer to God, which rises before His heavenly throne and fills the Golden Censer with sweetest incense, the odor of which delights the Almighty Ruler of the Universe and suspends the thunderbolts of His wrath from falling on the guilty world! See those lovely companies all uniting in fellowship and love, one for another, and breathing the very essence of love from and towards their God, and by their labors and prayers and intercessions with their Great Redeemer at their head, wrestling their fellow-man from the dark abodes of death and hell! Ask yourselves from whence cometh this unity of action, this success of purpose, this brotherly love and fellowship, and love to God, and you are met by the declarations of holy writ--that it is produced by the agency of the Holy Spirit; for the fruit of the Spirit is love, and love brings into action and effects all the good works above named.

But list! O, list! what voice is this salutes the ear, and echoes in harmonious songs of delight from many a tongue of all nations? Tongues and kindreds under the whole heaven? Hear, this song begin on earth in living strains of harmonious and melodious exultation, which comes in shouts from rich, from poor, from wise, from simple--that rejoices the heart in life's fairest scenes and drives the clouds of gloom from affliction's path; that gives rest to the weary pilgrim's feet, and spreads a downy pillow for the head of a dying believer; that passes the weary soul over the highest wave of Jordan's stream with

glad acclaim. Yea, look higher still: lift your enraptured vision to yonder amazing heights of dazzling bliss, where loud hosannas and acclamations roll unceasing through ages yet to come, and echoes through the fields of immortal love, which fills the eternity of heaven's high dome with endless delights and crowns of glory, and then say, O! say, to what Scion or Holy Tree are we indebted for this rich abundance and sweet clusters of joy, and then remember what the Scriptures saith-- that joy is the fruit of the Spirit.

Mark again the troubled ocean of man's soul, like lashing waves throwing up mire and dirt, darkened by the thich clouds of sin, which brings the tempest of God's displeasure trembling and agonizing in view of Sinai's mountain that burns with sulphurous fire, and shocked by the awful peals of thunder, louder and louder still, while the lightnings glare that burns with wrath, makes the approaching storm more gloomy and awful still. Look again and see the billows cease to roll, the clouds brushed all away, the stormy thunders roar and the lightning's glare stilled into a holy, pure and heavenly calm, the sunshine of truth beaming light and love, and dazzling the whole landscape of man's existence with stillness and lasting peace. Rise higher still and see that peace flow like a river in its gentle course and wafting the delighted soul beyond the reach of the turbulent waves of sin and death, and ending in everlasting peace; and wonder still, when you hear the voice of Holy Writ say, peace is the fruit of the Spirit, and from the same sacred fount flow in streams of living excellence, good works, gentleness, kindness, meekness, etc. And when you have taken notice of all the things above set forth, ask yourselves what man would do if all these glorious hopes were lost? and lost they most assuredly will be if the Holy Spirit does not lend its heavenly aid in the regeneration and salvation of the souls of men from the deep abyss

of sin and sorrow into which they have plunged themselves. And how debased and melancholy is that existence in whom the Spirit does not dwell! There is no love of God seen, no holy love for friend or foe, no lasting joy or lasting peace, but there the foul passions reign and sink the soul into endless death and misery!

And, dear brethren in the Lord, we have not in the foregoing letter been able to set forth half the facts to which your attention might have been directed. We might, if limits would have permitted, have drawn your minds to some very sublime and philosophical views that exist in Nature's Book, by which views reason might have been assisted, and the judgment informed, by walking through the paths of nature to nature's God, and drawing inferences both positive and circumstantial, which would have been of a character strengthening, at least, to the positions and proofs taken and brought forward in this our letter, which has brought us to the conclusions to which said positions, proofs, arguments and facts have landed us. We think, however, that we have said enough to convince you that the well being of the people of God, and harmony and fellowship of the churches, as well as quickening grace, depends upon the indwelling of the Spirit of God in the hearts of the brethren, without whose assistance every Gospel preacher knows he can not preach, while every true christian must feel from experience long felt and known, that spiritual life, light, love, grace, and joy depends upon the reception of this holy and heavenly fire; and to such we need not argue long upon points which their own feelings have proven. But Oh, brethren, how ought our souls to be drawn out to God in prayer, while we cling with jealous and anxious solicitude around this our only hope of life, that He would for His great name's sake revive, by His Holy Spirit the drooping state of Zion! that He would send or revive the Heavenly flame in every heart, and be with and

aid His ministers in their holy but laborious task, and fill our souls again with delightful praises and thankfulness to God; and in this we should be encouraged when we remember that the promise is that if you lack, ask of God, and the glorious Redeemer has promised that if we ask, it shall be given; and many other like promises are left for our encouragement.

Dear Brethren, pray therefore without ceasing, and remember too, at a throne of grace, the poor, misguided souls that have never tasted that life and delight given by the Holy Spirit's aid; for most assuredly, if the Scriptures be true--and our own experience has not lied--all such, however wise, laborious, or however much they may feel disposed to laugh at the doctrine of the Holy Spirit's assistance and workings upon the immortal souls of men and women; and however much they may have trusted to their own moral excellence, yet when the great day of the wrath of God is come, they will find to their everlasting shame and confusion that without it they will be like the boasting Pharisee, and will be utterly unable to stand the fiery indignation of His avenging stroke, but must sink in hopeless ruin down to the abodes of everlasting sorrow, where the worm dieth not, and the fire is not quenched. And further, brethren, let us endeavor to sing with the Spirit, pray with the Spirit, praise with the Spirit, live in love, peace and joy. And may the God of peace by His Holy Spirit seal instruction to your every mind.

James M. Webb

Rev. James Milton Webb

Born October 12, 1802

Died April 24, 1854

Reverend James Milton Webb, a man of many talents born in Rutherford County in 1802, grew up on a farm. At twenty-six he was elected to the House of Commons for three terms of one year each, in 1828--1830--1831. He was ordained a Baptist minister in 1834. However, he had been called to preach before that time and was in 1833 elected Pastor of Concord Baptist Church near Ellenboro, North Carolina, and continued as pastor from 1833 to December 9, 1848. He was a minister of the gospel, clerk of Superior Court (1833) of Rutherford County (succeeding James Morris) and was the county's second clerk. He held this position with universal satisfaction until his resignation in November 1849.

About 1841, he acquired a newspaper plant, The Old Carolina Gazette, and began publication of the Rutherfordton Intelligencer and edited and published this paper until 1843 in addition to his duties as court clerk and minister of gospel. He was known far and wide as one of the leading Baptist ministers of his day.

He was about 6 feet tall, slender in height, somewhat stooped, had large black piercing eyes, and the mouth of an orator. His hair was long, jet black and straight, and he had a high noble brow.

At the session of the Broad River Association held at Zoar Church in Cleveland County in 1847, according to John R. Logan, he preached the memorial sermon to the memory of Reverend Drury Dobbins, his good friend, who was called "The Father of the Baptist Church in Rutherford and Cleveland Counties." (See clipping written by Clarence Griffin in his history of Rutherford County)

He wrote the circular letters for Broad River Baptist Association.

Dear James Wilson Webb

Good morning, Mr. Webb,

Thank you for your letter of

January 11, 1964, regarding the

purchase of the 1000 shares of the

Common Stock of the

Company, which you have

indicated your interest in

the Company and its

future development.

We are pleased to hear

that you are interested in

the Company and its

future development.

We are pleased to hear

that you are interested in

the Company and its

future development.

We are pleased to hear

that you are interested in

the Company and its

future development.

We are pleased to hear

that you are interested in

the Company and its

future development.

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that you are interested in

the Company and its

future development.

This was in 1837 and 1839. He was the first moderator of Green River Baptist Association. He was the first preacher at the First Baptist Church at Shelby, North Carolina, and his son, Rev. George Milton Webb, preached there later, also at his father's old church, Concord Baptist, near Ellenboro. (See old minutes of this church)

He was twice married--first to Kitty White--and to this union was born 13 children (10 sons and 3 daughters). She died September 30, 1848; she was born October 7, 1809; and they were married June 9, 1825. She sleeps beside her husband in the family cemetery at the Old Webb ancestral home, two miles Northeast of Rutherfordton, near Ruth, North Carolina, on State Highway No. 181 (1938) from Rutherfordton to Morganton, North Carolina. (This old home place is now owned by his direct descendants, Judy E. Yates Webb, and Mrs. O. Max Gardner, and her sister, Mrs. Madge Webb Riley, who are daughters of the late Judge James L. Webb. (Sold 1951)

His second wife was Nancy Haumpton and two sons and one daughter were born to this union.

He died April 24, 1854 (and is buried at above described with his wife Kitty and a daughter and infant beside him).

The First Baptist Church of Shelby, North Carolina, had Rev. James M. Webb for its first pastor as stated above. He was elected to this pastorage in 1847 and preached monthly from the time it was erected until he was . The First church was a wooden one, painted white, seated 250, heated by a stove. In 1889 a brick one erected and on November 7, 1909 the present lovely structure built, with Judge James L. Webb (Rev. Jimmy Webb's grandson) as Chairman of the Building Committee.

Rev. James Milton Webb in his 2 years as Pastor of the First Baptist Church of Shelby more than doubled the membership and inspired enthusiasm before leaving to resume his work in Rutherford County.

Rev. Webb was a remarkable man and a powerful preacher. He possessed great ability as an orator although he was almost entirely self educated, but that fact was not apparent to those who heard him preach.

The struggling church had to wait long before a place to worship was made possible, so they used the little white wooden church for ____.

George Milton Webb

Born Nov. 14 - 1831

Died

Notes taken from John R. Logan's book of the history of the
Broad River and Kings Mountain Baptist Associations.

1800 to 1882

14th Session of 1864

Pages 191-194

Bethel Church, Iredell County

Kings Mountain Association

Rev. G. M. Webb, Agent

Sabbath School Superintendent

Resolution adopted to appoint Elder G. M. Webb to preach about
and organize Sabbath Schools in all the churches he may be able to,
also to collect whatever funds he can, for services rendered, and
report the result of his operations to the next session.

Report

The Sunday School agent made the following report of his work:
To the King's Mountain Baptist Association--Greeting:

Dear Brethren:--As agent of your body I submit this, my annual
report: I have devoted nearly all my time to the work assigned me,
up to the time the Federal troops got possession of the country;
since then I have done but little, owing to the distracted and un-
settled condition of the country. I am happy to inform you that while
I labored in the cause of Sabbath Schools I had fine success, and
established six schools--one at each of the following churches:
Concord, Big Spring, Double Springs, Zion, Pleasant Hill and Olivet.
I visited nearly all the churches, but failing to procure books, did
not succeed in establishing schools. Besides the six schools established

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by me, I find flourishing schools at Zoar, Lincolnton and Mount Vernon churches, and I hope that the time is not far distant when we shall have schools established in all of our churches in union, and in every church and Association in the land.

I received from the Sabbath School Board at Raleigh, N. C., over one thousand copies of Sabbath School books, and could have sold as many more if I had had the means of getting them from the board. I now recommend that a stronger effort be made by the Association in behalf of Sabbath Schools than ever. Let every minister and deacon, and layman go to work for the cause, and they will never regret the effort.

G. M. Webb, Agent

October 26, 1866 Page 205

Journal of Convention

Kings Mountain Baptist Association--Zoar Church--Cleveland County Elder J. C. Burge led in prayer; Elder R. Poston was appointed President pro tempore; and Elder G. M. Webb, secretary.

Division of Association met today to adjust a matter of grievance existing between the two bodies (two wings of the Kings Mountain Baptist Association)--Concord and Zoar.

Delegate--Concord Church Page 206

G. M. Webb and William Harrill

Motion--Delegates belonging to regular division of the Association be formed into a separate body.

Amendment--Embracing the delegates of the other division, that both be merged into one body.

G. M. Webb for amendment and with others, it carried.

Elector Elder L. M. Berry, Chairman

Elder G. M. Webb, Secretary (Permanent)

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1868 Page 212

The 18th annual session met at Mount Paran, York County, S. C. The introductory sermon was delivered by Elder G. M. Webb, Leviticus xvi. 34. 25 churches--membership, 2555.

Elder Yarborough elected Moderator

Elder G. M. Webb elected Clerk

1869 Session--Double Springs Page 213

Rev. G. M. Robbins elected Moderator

Elder G. M. Webb elected Clerk

Elder G. M. Webb appointed one of delegates to next session of North Carolina Baptist State Convention.

The Circular Letter by Elder Webb on "design of Baptism" adopted and the practice of writing Circular Letters discontinued.

Session 1871 Pages 214 and 215

Bethel, Iredell County--Introductory sermon by Elder G. M. Webb--Text--1 Thess. verse 6. "Therefore let us not sleep as do others, but let us watch and be sober."

Elder Tom Dixon elected Moderator

Elder G. M. Webb elected Clerk

32nd Annual Session 1879

Bethel Church--Rutherford County--A good report on Religious Literature was made by Elder G. M. Webb and after suitable discussion adopted by the body. Able reports made also on Foreign Missions as fully discussed by Elders Molbury, Nelson, Webb and others.

Page 218--Report of death of Sister Susanne Harrill age 75, widow of Deacon Samuel Harrill--1872.

Page 219--Report:

40 preachers out in the field in this Association. Elder G. M. Webb has been laboring at two points and at one of them,

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a gracious outpouring of the Spirit has been enjoyed, and more than 30 been baptized. Surely we thank God for this.

Page 222--1874 at Sandy Run

Sunday Services--Elder J. D. Hufham, Elder G. M. Webb and W. W. Gwin entertained the large congregation with excellent discourses.

Elder G. M. Webb preaching the missionary sermon under the appointment of the Association last year.

Page 225--1876--Sandy Plains

Sabbath--Elders J. B. Richardson of the State Convention, A. L. Stough of York Association, and George M. Webb preached interesting sermons to the large assemblage of people with apparent good effort.

Missions--We give Bro. G. M. Webb's report on Missions, as follows:

The first Baptist church ever planted in North Carolina was organized in 1727, the second in 1743, and the third in 1755. The Baptists could do but little in our state till after American Independence. In 1784 we had but 42 churches, 47 ministers, and about 3,200 members. Now we number 1,442 churches, 793 ministers, and over 137,000 members. Thus the missionary efforts of our people have been greatly blessed within the last ninety years.

State Missions--For the last 70 years there has been a Mission Society in our State laboring to give the destitute sections the Gospel. At present the State Mission Board is cultivating some ten important points, but this is not one-tenth of what it ought to be doing. The lack of funds has greatly circumscribed the Board's labors. In the bounds of our own Association, Bro. P. R. Elam has been successfully laboring at Dallas and Gastonia, as it is seen from his report to the Association. Our Association stands pledged to support Bro. Elam.

Foreign Missions--In this department of Christian effort our labors have been greatly blessed, and hundreds of thousands of heathen have been brought to Christ within the last 50 years. We must press this work, also the work of the Home and Indian Mission Board of our Southern Convention, which has done a great work in the South during the last thirty years.

G. M. Webb, Chairman

227-228

King's Mountain Female Seminary

Bro. R. E. Porter introduced the following resolution which was adopted:

Resolved, That we, as an Association, heartily endorse the efforts of the Board of Trustees of the King's Mountain Female College to establish such a college in our midst, and urge them to push their work with all their energies and power. And we invite the Green River and any other sister association to join us in this great enterprise.

Remarks--The foregoing resolution very naturally called out a report from a committee appointed at the previous session in 1876. At that session Elder Geo. M. Webb made a motion (which was sustained by the body) that there be a committee appointed of one from each church in the Association to make an effort to establish a Female College within the bounds of the Association, and that said committee be instructed to hold a meeting at Shelby on the 2nd Tuesday in December, 1876, to take the matter into consideration. The committee appointed was W. B. Stroud, A. G. Weathers, Jacob Hogue, B. B. Blanton, W. A. Thompson, J. A. Roberts, J. C. Lattimore, P. R. Elam, G. T. Bostic, George Hamrick, Jos. Weaver, T. D. Scruggs, Berry Hamrick, J. C. Smart, M. C. Crowder, Thomas Wilkins, Perer Sepoch, W. J. Toney, B. H. Bridges, C. C. Durham, John Wray, J. L. Ledford, E. R. Welman, Hugh Borders, J. R. Logan, W. D. Gaston, and S. J. Weaver.

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A quorum of this committee met in the town of Shelby on the day appointed and obtained such information as they could, and being very hopeful as to the success of the project, made a report.

Remarks--It would seem from the perusal of the foregoing, that the contemplated associational Female College was almost a fixed fact, but it was not. The brakes were secretly being applied to the wheels that were depended on to roll up the means, and consequently nothing was done until the next meeting of the Association. Delays are very truly said to be dangerous to almost any project, and it proved to be too true in this case.

Bro. James Love, who had been in his day a very liberal benefactor and giver, had made a free donation of the land on which the town of Shelby is erected,--designating in the deed of conveyance he made to the county, four one-acre lots--one in each square of the town, for the benefit of the four most prevailing religious denominations, viz: Baptist, Methodist, Presbyterian and Episcopalian. Besides the provision made for the churches he also reserved from sale two other lots, for a male and female academy. The lots were of course to be laid off by commissioners who, however, never did lay off the lots of the character designated in the deed of conveyance; although lots of a certain character were designated on the town plat as church lots remotely situated from the public square or grounds of the town,--so much so that neither of the denominations of Christians accepted of them, but obtained by purchase other more eligible and convenient lots, whereon is now erected the several church edifices of the town; the same was the case in regard to the lots designated for Academies. Neither were ever used; nor were they laid off as directed by Bro. Love. In all this there was a fault committed, and it would seem that it rests with the Town Commissioners, who laid off the lots in an unsatisfactory manner.

Now, after all this bungling work, in which the intentions of the donor is in a measure thwarted, he again, in the goodness of his heart, comes forward after the town is built up--and awhile before his death--proposes to give a four-acre lot of land, embracing the most beautiful and convenient site, for a Female Seminary that our eyes ever beheld. Was it accepted? We shall see by the time we get through the examination of the Minutes of next session.

Page 232

Kings Mountain Female College Again

On motion, the above report was followed by the report of Trustees of the proposed Baptist Female College, read by J. R. Logan, as follows:

At an informal meeting of the Trustees of the King's Mountain Baptist Female College, held at the present session of the Association, a quorum being present, the resignations of Andrew Beam and Thomas Wilkins were accepted, and Allen Bettis and J. L. Ledford recommended to the consideration of the Association as suitable persons to be appointed to fulfill the vacancy occasioned thereby. The Trustees, by reason of the former locating committee failing to locate the college site, have therefore appointed Allen Bettis, B. H. Bridges, J. C. Lattimore and Thomas Kendrick to discharge that duty, and have instructed them to meet together in Shelby on the 5th day of October next for said purpose, and make their written report to a meeting of the Trustees, to be held at Shelby on the first Monday of October thereafter, and should said committee disagree, they are authorized and requested to choose a disinterested person to act as umpire in giving the casting vote, and thereby secure a location.

Bro. A. L. Stough, heretofore appointed agent for the purpose of soliciting funds for the college, is retained by the board and instructed to proceed in the discharge of the duties of his agency as

as soon as the location is made and confirmed by the board of trustees.

In consequence of there being no action taken in the matter during the past year, by reason of the failure to locate, the Board of Trustees, therefore, in the discharge of what they considered an important duty, would the more earnestly urge every friend of the undertaking to use every effort to patronize and complete so desirable an object.

J. R. Logan
For the Board of Trustees

The committee appointed by the adoption of the foregoing report attended on the day appointed and located the Female College on the lot donated and tendered by Bro. James Love as being, in their opinion, the most suitable place for such a school, but by reason of an under-current bearing against the location in the town of Shelby, the agent was deterred from entering on his work to raise the necessary funds, and by the time the Trustees held their next meeting with the Association at New Prospect in 1879, to approve of the location, it was very plain to be seen the College project had proved a failure. There was no more done under associational auspices in behalf of a female college for the town of Shelby, and the beautiful site reverts to the estate of Bro. Love, after the lapse of five years, without acceptance and occupancy. The Shelby Baptist church having made a more effectual move in the direction of a Female College(having purchased a lot and now erecting the necessary buildings,) will in a short time have a school in operation, and thus preclude all probability that the lot donated by Bro. Love will ever be utilized by the present Board of Trustees.

Elder George Milton Webb

Born November 14, 1831

Died

Elder George Milton Webb was born in Rutherford county, N. C. He was converted in early life and baptized by Elder J. M. Webb into the fellowship of the Concord church in 1844. In 1850 he married Miss Priscilla J. Blanton, a lady every way worthy of him, and they entered upon the toils of life with buoyant hopes of success in the career of life. In 1857 (his church having joined the King's Mountain Association in 1856) he appeared in the Association as a lay delegate and then again in the sessions of 1858-'59-'61. In 1863 he was licensed by the Concord church to preach, and appeared in the associate body as a delegate and licentiate. He was ordained to the full work of the Gospel ministry in 1864, and again appeared in the Association as a delegate at that session. We believe he has attended all the sessions of the Association since, and in 1867-'68-'69-'70-'71 and '72 he was elected clerk of the body. And the Circular Letter, addressed to the churches in union on "the Design of Baptism" and adopted in 1869, was from his pen, which we reproduce in this work.

Elder G. M. Webb is a son of the lamented James M. Webb, deceased, and in person resembles his parent very much. He has been pastor of several of the King's Mountain churches, namely; Buffalo, Pleasant Hill, Capernaum and others, and has preached for four churches every year since his ordination, and appears to be a popular pastor with his several flocks. Like a large number of Baptist preachers, Bro. Webb has to labor under the disadvantages of a defective education; he is, however, a close student of Biblical theology, around his own hearth-stones at home, and to a great extent has overcome the seeming

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impediment. He has a good flow of language, and considerable backbone or nerve-power, which enables him to contend earnestly for the form of sound words. And feeling that he is armed "with the sword of the Spirit," he does not quail at the giants of Gath, but without dismay moves straight along, using only the smooth stones of the Gospel from the fragile sling with which nature has endowed him. No one, however, more than he, is more sensible of the fatal consequences of the great lack of early literary training, and he is a strong advocate of ministerial education. He is also a fast friend of Missions and Sabbath-schools, together with all the various appliances put on foot for the furtherance of the Gospel of Christ. He has baptized about 800 persons into the fellowship of the churches.

Circular Letter

The King's Mountain Baptist Association--To the Churches in Union--
Greeting:

Dear Brethren: According to an appointment it becomes our duty to address you, by way of a Circular Letter, on the "Design of Baptism," and for a foundation we have selected from the word of God this text: "For as many of you as have been baptized into Christ have put on Christ." (Gal. iii: 27)

These words seems to us appropriate to the occasion. The Association is made up of just such persons as are here referred to--persons who have been baptized into Christ, and the churches they represent are composed in like manner of just such persons as have put on Christ by being baptized in His name. Our object in writing on this subject is, that we may consider the nature and obligations of the christian profession, remembering that we were baptized into Christ. The general design of baptism is a public and formal profession of the Christian religion. We are baptized into Christ; in baptism we pub-

licly acknowledge Jesus as the Messiah, our Lord and Savior, and declare ourselves His followers. It is a symbolic act by which we profess discipleship to Jesus Christ, and engage to receive His doctrines. Of similar import is the expression, "baptized in the name of Christ." The eager inquirers, on the day of Pentecost, were directed to repent and be baptized in the name of Jesus Christ; the Samaritans, believing, were baptized in the name of the Lord Jesus Christ. Their baptism was a public acknowledgement of the mediatorial character and walk of the Lord Jesus Christ; that is, as the adherents, the disciples, the followers of Jesus Christ. That this is the design of baptism is evident from the commission: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Go teach, make disciples. The Apostles were to preach the Gospel, and in that way make disciples to Christ; then they were to baptize them, that they might be publicly known as disciples. It is certain that the Apostles so understood the commission, for they baptized none but those they had first made disciples to Jesus Christ, in precise accordance with the instructions they had received from their Master. "Go make disciples, baptizing them," etc. In the beginning of the Gospel dispensation a consent to be baptized was regarded as a reception and an acknowledgement of Jesus' Messiahship, and a refusal to be baptized was regarded as a rejection of the Gospel, and a denial of His Messiah; for it is said, "all the people that heard him, and the publicans justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized." (Luke vii. 29, 30)

We will now notice the latter clause of the text: "As many of you as have been baptized into Christ have put on Christ," The same

expression occurs in Romans: "But put ye on the Lord Jesus Christ and make no provision for the flesh." So to put on Christ is to take Him as our teacher, our guide, our governor and our Savior. We put on Christ externally when we follow Him into the baptismal water; "for as many of you as have been baptized into Christ, have put on Christ." Since baptism is designed to be the badge of our public profession of christianity, it forms the visible boundary between the church and the world: "for except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." (John iii. 5) By the expression "born of water," is generally understood the visible kingdom or Church of Christ upon the earth. For admission to this Kingdom the Savior here demands two prerequisites--to be born of water, and to be born of the Spirit. No one is a fit subject for church membership until he is born of the Spirit--until he is baptized or born of water. Hence it follows that baptism is a solemn, public, formal profession of christianity. It is the initiation by which we are admitted into the fellowship of the church, the act by which we assume the christian name--the badge of our discipleship to Christ. But this general design includes a number of particulars. Christianity consists of doctrines to be received, emotions to be felt, precepts to be practiced, and promises to be trusted. In baptism we declare our belief in its doctrines, our experience of its emotions, our obedience to its precepts, our reliance upon its promises. Baptism is also an acknowledgement of our sinfulness. The religion of Christ is a religion for sinners; "they that are whole need not a physician, but they that are sick. Christ came not to call the righteous but sinners to repentance." The ordinances administered by John contemplated its subjects as sinners. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. Then went out into him Jerusalem and

The following is a list of the various types of noise which may be encountered in the operation of a machine. It is not intended to be a complete list, but rather a guide to the types of noise which may be encountered. The list is divided into two main categories: (1) Noise which is caused by the machine itself, and (2) Noise which is caused by the environment in which the machine is operating. The first category includes noise which is caused by the machine's operation, such as the noise of the engine, the noise of the gears, and the noise of the belt drive. The second category includes noise which is caused by the environment, such as the noise of the wind, the noise of the rain, and the noise of the traffic. The list is intended to be a guide to the types of noise which may be encountered, and not a complete list of all possible noises. The list is divided into two main categories: (1) Noise which is caused by the machine itself, and (2) Noise which is caused by the environment in which the machine is operating. The first category includes noise which is caused by the machine's operation, such as the noise of the engine, the noise of the gears, and the noise of the belt drive. The second category includes noise which is caused by the environment, such as the noise of the wind, the noise of the rain, and the noise of the traffic. The list is intended to be a guide to the types of noise which may be encountered, and not a complete list of all possible noises.

all Judea, and all region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Mark i. 4,5) These baptized by the Apostles, as well as those baptized by John, were supposed to be penitent sinners, deeply impressed with a sense of their guilt. Those baptized on the day of pentecost, were the subjects of pungent and powerful conviction. They said unto Peter and the rest of the Apostles, "Men and brethren, what shall we do?" Then Peter said unto them "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Ghost." It is clear that the Apostles admit none to baptism but such as declare themselves penitent sinners. Saul felt himself a sinner, when, trembling and astonished, he said: "Lord, what wilt thou have me to do?" Ananias thought Saul a penitent sinner when he said, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Again, baptism is a declaration of our faith in Christ. It is said "John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him that should come after Him;" that is, on Jesus Christ. The terms of the commission is, "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized, shall be saved." In every case of baptism mentioned, as performed by the Apostles, it is expressly affirmed or plainly intimated that the subjects declared themselves believers in the Lord Jesus Christ. Phillip taught the Eunuch that he must believe with all his heart before he was a fit subject for baptism. The Samaritans, when they believed in Jesus Christ, were baptized, both men and women. Crispus, whom Paul baptized, believed in the Lord with all his house. And many of the Corinthians, hearing, believed, and were baptized.

From all this it is plain that the design of baptism is a public declaration of our faith in the Lord Jesus Christ, as the Son of God and Savior of sinners. Again, faith in Christ implies faith in all the facts of the Gospel--are most strikingly symbolized in the ordinance of baptism. The most prominent of these facts are the death and resurrection of the Lord Jesus Christ. "He was delivered for our offences and raised again for our justification." "If Christ be not raised from the dead, then is our preaching vain, and your faith is also vain." In our baptism we declare our faith in the death and resurrection of the Savior, and all those glorious doctrines connected with these great facts. How significantly are they set forth in this holy ordinance: "Know ye not that so many of us as were baptized unto Christ were baptized unto His death, that therefore we are buried with Him in baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. vi. 3,4)

Peter, speaking of the family of Noah saved by water, says: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." Baptism is symbolic of His resurrection; hence, as Noah was saved by water, we, in a figure, are saved by baptism. In baptism we declare not only our faith in the fact of Christ's resurrection, but also in the doctrine of the general resurrection. In commemorating the resurrection of the Savior, we anticipate our own. Some of the Corinthians denied the doctrine of the resurrection, in proof of which Paul appealed to their own baptism, and says: "Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. xv. 29) The point of the

argument is this: if there be no resurrection of the dead, why is our resurrection symbolized in the ordinance of baptism? Why are we required to perform an act which so strikingly sets forth the death and resurrection of the body? If there is to be no resurrection of the body, why are we buried with Christ in baptism, if we are not with Him to be raised from the dead? "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. (Rom. vi. 5) We declare this by being buried in water, and raised from the liquid grave. "Likewise reckon ye also yourselves to be "buried with Him in baptism, wherein ye are raised with Him through the faith of the operation of God, who hath raised Him from the dead." From all this it is plain that baptism is a metaphor, not only of the death, burial and resurrection of the Lord Jesus Christ, but also of the burial and resurrection of our own bodies. Baptism is also spoken of as the answer of a good conscience towards God. (1 Peter iii. 4) In its observance we profess to be at peace with God--to have our conscience void of offence, both toward God and man. Again, baptism is a pledge of our allegiance and fidelity to Jesus Christ. Believers are the property of Him--they belong to Him; they are His by purchase. He has bought them. "What, know ye not that ye are not your own? for ye are bought with a price." (1 Cor. vi. 19, 20) In our baptism we acknowledge the right of Jesus Christ in us, and convey ourselves to Him as His property. When a piece of property is sold and the price paid, the purchaser is entitled to a bill of sale, or a deed conveying the right and title of property to him. The believer executes such a deed when he is baptized. He then publicly declares that he by purchase belongs to Jesus Christ, and surrenders himself to his rightful owner. Believers are the servants of Christ--under the Mosaic dispensation, when a person purchased a Hebrew servant it was

the custom of the servant to have his ear bored in token of fidelity to his master. (Ex. xxi. 6) In our baptism we acknowledge Christ as our master, we pledge ourselves as His obedient and faithful servants.

Again, believers are the subjects of Christ. He is their Sovereign Ruler. When a foreigner emigrates to this country, and proposes to live under our government and laws, he must first take the oath of allegiance before he is entitled to citizenship. His oath does not change his character, but it changes his relationship, and entitles him to privileges, which otherwise he could not enjoy. So in our baptism, it is our oath of allegiance to Jesus Christ, as Head of the Church, King of Zion, Spiritual Lord and Ruler in the new creation. When a sinner is renewed by grace, and made nigh by the blood of Christ, it is expected and required that he come out from among the world and be separate, and make it manifest by taking the oath of loyalty to Christ. This is done in baptism; by it we become visibly the subjects of Christ's kingdom. Clearly this is the design of baptism, it is a solemn pledge of our attachment, our allegiance, our fidelity to Jesus Christ, as our owner, our master, and our husband and our sovereign. Baptism, as we have seen all along, is declarative and emblematic. We are born of water to declare the fact that we have been born of the Spirit. Our bodies are washed in the water of baptism to signify that our souls are washed and cleansed in the blood of Christ. Our sins are said to be remitted in baptism, because in that act we declare our reliance for pardon upon the atoning merits of the Son of God. We are buried in the water of baptism, and raised again from the water, to signify that whilst our bodies are to die, they are, nevertheless, to be raised out of the grave.

Again, our baptism is not the ground of our hope, not by any means, but it as a most beautiful and impressive representation of the true, and only ground of hope, which is based on the death and resurrection of the Lord Jesus Christ. We think brethren, we have exhibited the Scriptural view of the design of baptism. It is a formal and practical profession of the Christian Religion. That is to say, it is an acknowledgement of our sinfulness, a declaration of faith, a profession of repentance, a pledge of our obedience, and expression of our hope. In attending to the ordinance of baptism, it is important that it be so observed as that its design shall be answered, its entire significancy be preserved, its full meaning be clearly and exactly set forth. As well neglect it altogether, as to change its form or apply it to those to whom it does not properly belong, or in any way pervert its design. The design of the ordinance is not answered when it is applied to an infant, for the simple reason that infants are incapable of making the profession which baptism supposes. How can an infant believe--how can such walk in newness of life--how can an infant repent and exercise faith in the Lord Jesus Christ? These are things they have not ability to do, and consequently, cannot perform. Baptism is described as being the answer of a good conscience toward God. Is it so to an infant child? To them it is neither the answer of a good nor an evil conscience, their consciences have nothing to do with it. Its design is not answered when the rite is applied to unconverted persons, whether infants or adults. Only such as give evidence of having embraced the gospel are fit subjects for baptism.

May this important matter be duly weighed and considered by all professors of the christian religion, and may the blessings of God attend their researches, and enable them to the truth as it is set forth in the Scriptures of eternal truth!

Fraternally,

Sept. 27th, 1869

G. M. Webb

The first step was to identify the main points of the report.

Elder Alfred Webb

Born about 1800

Died

Webb, Elder Alfred was born in Rutheford county about 1800 of wealthy parents, but enjoyed only common school advantages, working on a farm until he attained to the age of manhood. He was doubtless a "chosen vessel," and directed by the Spirit to attend the ministration of the Word by those eminent servants of God Dobbins and Hicks, the result was, he was converted and baptized into the fellowship of the church at Concord, near the home of his youth. Some short time afterward he felt impressed to speak a word for the Master, and the church licensed him to do so about the year 1822. The next year he was chosen to represent the church as one of her delegates at the session of the Broad River Association held at Reedy River church, Greenville county, S. C. And the Minutes show that he filled the appointment, and was marked as a licentiate. A short time after this session of the Association he was ordained by a presbytery to the full work of the Gospel ministry, probably in 1824, for he appears in the Minutes of that year as a delegate and ordained minister from Concord. In 1825, Ebenezer church was constituted, and admitted into the Broad River body, and Elder Webb became a member and pastor of said church, and was chosen with Aaron Biggerstaff and Williamson Fortune its representatives in the session of that year (1826) and 1827. In the latter year Ebenezer with several other churches were dismissed to aid in the formation of the Catawba River Association, and Elder Webb was consequently separated from the Broad River body, and he continued his new relationship until sometime after the year 1836, when he emigrated to the State of Georgia. And after connecting himself with the Georgia Baptists in the State of his adoption, we are informed he at once set

First Edition

Form 100-100

Died

Wife, 1901 died in hospital about 1900 of

weakly pneumonia, but enjoyed only common school education, working

in home, the father of the son, 1901, was a

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about improving a defective education, in which undertaking he succeeded admirably, and soon mastered the Hebrew and Greek languages, besides taking a course of theological studies. By which means he became much more efficient in the ministration of the Word, and was considered an able minister of the New Testament wherever he labored. We heard Elder Webb preach at Zion church in 1836, then a messenger from the Catawba River Association to the Broad River, and the last session that he ever attended of that body. We considered him an able minister at that time, and very attractive in his manner and gestures. He was a fine looking man, rather above the ordinary size, inclining somewhat to corpulency, large chest, massive head and stentorian voice, and very commanding in his general appearance.

Pages 540-541

Judge James Landrum Webb

Born November 12, 1853

Died October 1, 1930

James Landrum Webb was born November 12, 1853 and died October 1, 1930--age 76 years and 11 months and 11 days. He died of heart and kidney complications, at his stately colonial home at 403 South Washington Street, Shelby, North Carolina, ending the career of Cleveland County's most beloved man and one of North Carolina's most widely admired leaders.

Judge "Jim" was Dean of the North Carolina Superior Court Judges and was known from Manteo to Murphy, having held court in practically every county.

His funeral services was held at three o'clock at the First Baptist Church, Rev. Zeno Wall and Rev. John Suttle officiating. This church was helped organized by his grandfather, Rev. James Milton Webb, who was its first pastor and his father also preached there. Judge Webb was Chairman of the Board of Deacons for many years, also Chairman of the Building Committee when the new church was erected.

He was confined to his bed two weeks before his death, Dr. W. F. Mitchell and Miss Austine Brackett, nurse, attending him. Dr. Long of Statesville, a heart specialist, also was in attendance and Dr. Will Allen of Charlotte. He had been in declining health for several months and had resigned from the Judgeship six months before he died. He presided at his last term of court in August, 1930--two months before his death, and had served the courts of North Carolina for 38 years as Solicitor and Judge--44 years in all serving his county and state with great ability.

Big in physique, as well as in heart, a fine personality, he had served as jurist longer than any other on the bench of North Carolina.

Judge James Langston Webb

Born November 12, 1872

Died October 1, 1940

James Langston Webb, was born November 12, 1872, near New Haven,

Connecticut. He was educated in the public schools of his native town and

attended the University of Connecticut, where he received a B.S. degree in 1894.

After graduation he spent a year in the office of the State Engineer and

then entered the service of the United States Army, where he was assigned to

various posts.

Judge Webb was one of the most prominent lawyers in the State of Connecticut.

He was admitted to the bar in 1896 and practiced law in New Haven

until 1901.

He was elected to the office of State Engineer in 1901 and served in that

office until 1903. He was then elected to the office of State Auditor and

served in that office until 1905. He was then elected to the office of State

Comptroller and served in that office until 1907. He was then elected to the

office of State Treasurer and served in that office until 1909. He was then

elected to the office of State Senator and served in that office until 1911.

He was then elected to the office of State Representative and served in that

office until 1913. He was then elected to the office of State Senator and

served in that office until 1915. He was then elected to the office of State

Representative and served in that office until 1917. He was then elected to

the office of State Senator and served in that office until 1919. He was

then elected to the office of State Representative and served in that office

until 1921. He was then elected to the office of State Senator and served in

that office until 1923. He was then elected to the office of State

Representative and served in that office until 1925.

He was then elected to the office of State Senator and served in that office

until 1927. He was then elected to the office of State Representative and

The courts in Charlotte, Newton, Hickory, Morganton, and nearby towns and cities suspended work the day of his funeral and six state patrolmen led the funeral procession, one corner of the church being reserved for his colored friends. The Bar Associations from many counties came as a unit or body. A special section in the church was reserved for the Shelby Bar and the delegations of visiting officials and barristers. The floral display was mamouth and exceedingly beautiful.

Judge Webb was "full of the milk of human kindness." He was never overruled by the Supreme Court in a criminal case and in civil appeals fewer reverses than any other Judge in the State. This record speaks for itself.

During his funeral all the stores of Shelby closed, as well as the city schools, and the streets to the church from his home closed against traffic. At the County Fair thousands stood for several minutes as the bells tolled three o'clock and the Fair and School Bands Played "Nearer My God to Thee." Captain Charlie Farmer of the State Patrol led the six patrolmen, and the active pall bearers were A. V. Wray, Forrest Eskridge, O. M. Mull, Roy Sisk, C. A. Burrus, Paul Webb, Lee Weathers and Speight Beam. There were 30 honorary pall bearers, and the members of the 20th Century Club and Chicora Club had charge of the floral offerings. Throughout the State the Superior Courts adjourned in respect to "the Dean."

Judge James Landrum Webb

Born November 12, 1853

Died October 1, 1930

(Early history told by himself to his daughter, Mrs. O. Max Gardner)

James L. Webb was born at Webb's Ford, Rutherford County, November 12, 1853, only 12 miles from Rutherfordton and 15 miles from Shelby, North Carolina on the old Shelby and Asheville road (near Ellenboro, North Carolina). He went to school at old Concord schoolhouse, teachers were Miss Dulcena Dick and Mr. Watson Wallace--walked 2½ miles carrying his lunch basket.

He was named for two preachers (his father Rev. G. M. Webb and his grandfather Rev. James Milton Webb were Baptist preachers)--Rev. James Webb his grandfather and Rev. John Landrum, a noted minister.

When 12 years old his parents moved to Shelby, North Carolina, and he attended school at Golher Grove for 2 years, boarding with his Uncle James Young (grandfather of O. Max Gardner), and his teacher was William Logan. He remembers Robinson Circus staying on the site of some of the home land, much to his delight, and the officials of the circus ate at the Webb home, giving young Jim a free ticket to the circus. He also remembers when he first heard a piano--the old Borders Hotel was located on the Square in Shelby and passing by one day he stopped in to hear Mrs. Crawford Durham play.

When a boy, old Joe Webb, one of his parents' slaves, was assigned to him for his own and with his sons, George and Landrum worked on, even though freed with and for his family until their deaths. He said he always felt they were a part of his life and treated them kindly, also looked after them in sickness.

On moving to Shelby, his parents first lived in the old Buddy House later owned by the John Wray family on South Dekalb Street.

Judge James Langston Webb

Born November 12, 1853

Died October 1, 1930

Early history not by name in his biography, Mr. E. B. Webb

James E. Webb was born in North Carolina, near

Dec 12, 1853, only 12 years old when he came to

Philadelphia, North Carolina as a slave and

Frederick, North Carolina. He went to school at St. Andrew's

school, teachers were Mr. and Mrs. Webb, and a

few other students.

He was a member of the church, and a

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Three years later they moved to the Froneberger house on North Marion Street near the now Shelby High School. "Jim" hauled wood and ran a service to Cherryville during the summer, as that was as far as the train came. He also ran a wagon service hauling produce to train and to Chimney Rock, barter and trading along the way.

Mr. Walton Green and Dr. Thos. Williams, two outstanding citizens (Mr. Green was postmaster), had large homes situated on the Square and later in life it gave "Judge Jim" much joy to buy the old Williams home, selling it at a nice profit. The old Court House in center of the Square was built of logs and the highways, roads and streets rough and often muddy.

He went to Dr. Turner's School for awhile, read law under Lawyer Plato Durham, then to Wake Forest College for 2 years. His first law partner was Capt. J. W. Gidney after he returned from Richmond Hill, the law school established and taught by Chief Justice Pearson, later called Dillard and Dick law school, near Greensboro. Later his brother joined him in law, the firm for years was Webb and Webb, dissolving in 1894 after Jim Webb went on the Superior Court Bench and his brother went to Congress (E. Yates Webb). He was licensed to practice law June 1877. His public career began as Mayor in 1880 and in 1883 he was elected to the State Legislature as a Senator, re-elected in 1887, served as Protom of the Senate. While in the Legislature he introduced the bill in Senate to build the now standing Governor's Mansion on North Blount Street, Raleigh, North Carolina. He had the pleasure of visiting often in this mansion while he daughter Fay (Mrs. O. Max Gardner) lived there as the wife of the Governor 1929--1932. He enjoyed the Inauguration Day of his son-in-law and was always proud of his success.

When he came home from Wake Forest College Christmas, he decided to help Plato Durham edit The Shelby Banner, during the trying reconstruction period as the South labored faithfully to regain itself. He left college so near graduation that the books made for his graduation were turned over to his pal and classmate, Clarence Dixon, who later became one of the world's renowned Baptist ministers.

He had a public career for almost half a century and was never opposed for office by the Democratic Party and was never defeated before the people. For six months he was Post Office Inspector under President Cleveland. He and his wife attended President Cleveland's Second Inauguration at Washington, D. C. In 1892 Governor Holt named him Solicitor of Superior Court and in 1894 he was re-elected for twelve years and in 1904, he was appointed Superior Court Judge by Governor Charles B. Aycock.

He was prominently mentioned for Lt. Governor of the State in 1889 but he refused to allow his name to go before the convention. When he was appointed Solicitor by Governor Holt and re-elected in 1894 when all the Democrats went down in the landslide. Solicitor Webb came within a few votes of receiving the Democratic nomination for Congress in the 8th district.

He was a Lt. in the Cleveland Guards, a Royal Arch Mason, a Pythian, a member of the First Baptist Church and Chairman of its building committee for the new church, was baptized at South Broad Creek at old Concord Baptist Church when a youth, Supt. of the First Baptist Church Sunday School for several years.

In 1878 he married Kansas Love Andrews and four children born to them, one dying in infancy. His only son, Ralph, born December 15, 1878 died January 9, 1905. His daughter Madge married S. R. Riley of Greenville, South Carolina, and his daughter Fay married O. Max Gardner.

There is a great deal of work to be done in the field of research, and it is necessary to have a good understanding of the subject. The first step is to collect data, and then to analyze it. This is a process that takes time and effort, but it is essential for any serious study.

The next step is to interpret the data, and to draw conclusions from it. This is a process that requires a good understanding of the subject, and it is essential for any serious study. The final step is to write a report, and to present the results of the study. This is a process that takes time and effort, but it is essential for any serious study.

It is important to remember that research is a process, and it is not always easy. There are many obstacles to be overcome, and it is necessary to have a good understanding of the subject. The first step is to collect data, and then to analyze it. This is a process that takes time and effort, but it is essential for any serious study.

The next step is to interpret the data, and to draw conclusions from it. This is a process that requires a good understanding of the subject, and it is essential for any serious study. The final step is to write a report, and to present the results of the study. This is a process that takes time and effort, but it is essential for any serious study.

Judge James Landrum Webb

Born November 12, 1853

Died October 1, 1930

(From the Asheville Citizen)

Judge James L. Webb, a man of superior mind and highly cultivated breathed only the purest democratic principles from his childhood, and his manhood spent in the same atmosphere earnestly working for his party. He was a man of fine presence and commanding appearance--six feet one and a half feet tall--has rare ability as an orator and of convincing argument in a political campaign. Besides this he is a gentleman, and retained his character after it had been subjected to all tests and trials of political campaigns. He was a man of personal magnetism, of genial nature and honestly of purpose, beloved and respected by all who knew him. He was always affable and courtly, with a dignified bearing. His equanimity of temper and perfect control of his mind and thought made it impossible to disconcert him, or throw him off his guard. He presided over the Senate several times with ability and decided with a promptness, fairness and courtness. He knew his duty and had the manhood to perform it. He was dignified without reserve, impartial, fair-minded, just and industrious.

When first appointed Judge he went to many courts all over the State, where there were not any court stenographers and the Judge had to take down the greater part of evidence, a very laborious task.

Gov. Holt appointed him Solicitor in 1897 of the 11th Judicial District succeeding Frank I. Osborne of Charlotte (who went to Attorney Generalship) and Gov. Aycock appointed him Judge of the Superior Court on November 14, 1906 to succeed Judge W. A. Hoke of Lincolnton (who went to Supreme Court as Associate Justice). His first court was at Windsor, Bertie Co. N. C. and he took the oath of

0671 , I registered said

(negative evidence not used)

office Tuesday morning in the office of the Clerk of Superior Court, the oath administered by Thos. Gilham, Esq. J. P. His wife was present.

For more than a century the name of Webb appears in our records, filling responsible stations and representing a high order of official and personal character.

Judge Webb held the first court in the new Court House Monday June 15, 1908. The first court held in Cleveland County was at William Weathers' home near old Zion Church on September 8, 1841--the county was organized and formed in 1841. This court presided over by Hon. Mathias E. Manly, Charles Blanton, Judge Webbs Pinsman being first Sheriff. A small wooden court house on the Square was used until 1845, then a brick building with two side steps was used until the present structure was built in June 1908.

Old Concord Baptist Church
near Ellenboro, North Carolina

Notes from the original church record book of this old Concord Baptist Church, Rutherford County, where Rev. ^(James Milton Webb) Jimmy Webb and his son, Rev. George Milton Webb, preached.

Assembled by the great granddaughter of Rev. Jimmy Webb, Mrs. O. Max Gardner (nee Fay Webb) who is the daughter of Judge James L. Webb.

August 1939

Pastors

<u>Reverend James Milton Webb</u>	1844--1849 ✓
Reverend William Harrill	1849--1850
Reverend Joseph Suttle	1850--1851
<u>Reverend James Melton Webb</u>	1851--1854 ✓
Reverend L. McSwain	1854--1856
Reverend J. W. Rollins	1856--1865
<u>Reverend George Milton Webb</u>	1865--18__ ✓

From the first small record book
of
The Baptist Church of Christ of Concord
Rutherford County

The first mention of James Milton Webb was "at a church meeting held for Concord Church October 12, 1812. Received by Exp. (experience) Richard Davis and wife Dora: William Smart, Mary Smith, James Webb, Jas. Collins: and Wm. Green by letter." (Therefore James Webb was 10 years old when he joined this church.)

1963 - 151 yrs ago

Old Concord, North Carolina
near Elizabethtown, North Carolina

Notes from the original church records book of this old Concord
Baptist Church, Guilford County, North Carolina, were by Jimmy Webb and his son,
Rev. George Milton Webb, presented.
Assisted by the great grandnephew of Rev. Jimmy Webb, Mrs.
U. Ann Gardner (nee Jay Webb) who is the daughter of John James A.
Webb.

August 1939

Feet	
1700-1710	<u>Reverend James Milton Webb</u>
1800-1810	<u>Reverend William Webb</u>
1900-1910	<u>Reverend Joseph Webb</u>
1910-1920	<u>Reverend Joseph Webb</u>
1920-1930	<u>Reverend J. Webb</u>
1930-1940	<u>Reverend J. Webb</u>
1940-1950	<u>Reverend J. Webb</u>

From the First Book of the
the church of the old Concord
Baptist Church

The first section of the church records book of this old Concord
Baptist Church, Guilford County, North Carolina, were by Jimmy Webb
and his son, Rev. George Milton Webb, presented.
Assisted by the great grandnephew of Rev. Jimmy Webb, Mrs.
U. Ann Gardner (nee Jay Webb) who is the daughter of John James A.
Webb.

The next notation in this first small Record Book with the family names were as follows:

"Appointed to cite (so and so) to the next meeting--member supposed to "render excuse" why not present. They attend and "gave satisfaction" to the church. Received Betty, a girl of color in 1813. Met in Love and departed in Peace. April 13, 1815--Received Susannah Webb by letter April 10, 1814."

First entry in old large Record Book of
Concord Baptist Church

November 11, 1844--Preceded by two pages of Roster of Church--
Mr. O May Gardner's great grandmother Priscilla Blanton, No. 17, and Suzannah Harrill, No. 18. Conference meeting opened by Rev. J. M. Webb and Joseph Suttle joined by Experience and was discussed.

December 10, 1844--Conference meeting opened by Rev. J. M. Webb and all were at peace. (Dismissed)

January 11, 1845---Opened by J. M. Webb and called for a Presbertery that was sent by different churches for help to ordain William Harrill, a preacher of the gospel viz.--From High Shoals, Sandy Run, Shiloh, Mt. Vernon were James M. Webb, S. Wells and J. U. Whitesides from Walls Church. After examination found him fit and ordained him.

January 11, 1845---Names of members belonging to the Baptist Church of Christ of Concord, Rutherford County.

Females

Priscilla Blanton-----17

Suzannah Harrill-----18

Esther, a Black
woman-----19

Mary, a Black Woman-----20

Dicena, a Black Woman---23

Elizabeth, a Black
woman-----24

Mary Roda Webb (dead)---24

Suzannah Young-----28

Almira Blanton-----31

Males

Samuel Harrill-----5

William Harrill-----12

Prince, a Black man----

In last week's issue of this paper, the following was published:

Editorial Note:

"The following is a list of the names of the persons who have been named in the 'Lynchings' column of this paper since the first issue of the new year."

Names of persons named in the 'Lynchings' column of this paper since the first issue of the new year.

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Names of persons named in the 'Lynchings' column of this paper since the first issue of the new year.

February 8, 1845---Church meeting opened by James Webb and all was peace and was dismissed.

March 5, 1845-----Church meeting opened by James M. Webb. A. Green accused of trespassing on J. Burger's land.

September 10, 1845-Church meeting was opened by J. M. Webb and took up case of Burge and Green and Excommunicated Green for disobeying the church, then were dismissed.

January 10, 1846---Conference meeting was opened by brother James M. Webb and brethren entered into business and made up money for the service of pasture (pastor):

Ben J. Ervine	one dollar
Jno. Burge	one dollar
<u>Priscilla Blanton</u>	one dollar
<u>Samuel Harrill</u>	one dollar
William Magness	twenty-five cents
Jacob Magness	fifty cents
John Bolick	fifty cents
Ben Magness	fifty cents
Levi Burnes	fifty cents
Joseph Suttle	fifty cents

February 4--A.D. 1847--

The Church met according to adjournment after sermon by Elder J. M. Webb, he being pastor and presiding Elder.

1st--Opened a door for reception of members, none applied for admittance.

2nd--Upon motion appointed Brother Mark Bird for Clerk of the Church in place of Brother William Harrill.

3rd--Brother Levi Burnes applied for a letter of dismission to attach himself to a new church at Bethel if constituted request granted.

4th--Upon motion resolved that Bro. Richard Scoggin be notified to attend at the next meeting to render satisfaction for a report in Christian conduct for abusing his Brother and aunt for which the church is dissatisfied and wishes him to come and render satisfaction and we appoint Brother J. Bostick to request him to attend our meeting.

5th--Took up collection for the pastor, J. M. Webb

Bro. JNO. Bostick	1.00
Bro. Jno. Burge	2.00
<u>Sister Priscilla Blanton</u>	2.00
Bro. Lane Barne	.50
<u>Bro. Samuel Harrill</u>	2.00
Bro. William Magness	.25
Bro. Jacob Magness	.50
Bro. Jno. Boger	.50
Bro. Mark Bird	.25
Bro. William Reavis	1.00
Bro. Benjamin Magness	.25
Bro. Moody Burge	.50
Bro. Charles Bird	..50
Bro. Beaty Blanton	<u>1.00</u>
<u>Total</u>	12.25

Invited Elder J. M. Webb to continue his pastoral care of the church during this year who accepted the invitation, the church was dismissed.

February 15, 1847--Lord's Day 1847. The services of the day was opened by J. M. Webb and delivered a lecture from a portion of the Scriptures recorded in Micah 5th Chapter and verses 4 and 5 (pages 23 and 24).

June 12, 1847-----1st--Open a door for the Reception of Members
2nd--Called for the fellowship of the church and all was at peace.
3rd--Elected delegates to the Association.

July 3, 1847-----Sabbath preaching and meeting opened by Elder James M. Webb.

July 10, 1847-----The Baptist Church of Christ at Concord met agreeable to objectives and entered into business.

1st--Took up collection for minutes 1.16
2nd--Collection for home missions 2.50
3rd--Appointed delegates to Association

1847

4th--Upon motion the church orders the clerk to enter on church book the Rising Progress of the church for the time it was constituted till present time.

5th--The Rising Progress of Concord Church

The best information that can now be obtained (its early history being lost) shows that Concord Church was constituted by a Presbytery of which Elders J. Camp and Drury Dobbins composed a part in A. D. 1805, it appears from Benedick's history that in A. D. 1800 it was a constituent member of the Broad River Association, consisting of 18 members, during a great part of its early existence it was supplied ministerially by the faithful labours of Elder Dobbins who was succeeded in A. D. 1833 by Elder James M. Webb has continued his pastoral labours with the church up to the present time, through various vicissitudes the church continued the exercise of its Christian duties diminishing and increasing in members until the year 1833 when it comprised a total of fourty two members soon after which period by the prevailing blessings of the Holy Spirit upon the ministrations of the word of life its members increased to over sixty but have since been diminished by dismission and to form other churches until its present total is only forth-three members--it was while in membership of the church that

Elder Alfred Webb and William Harrill was ordained to the Ministerial Office. Elder R. Logan also commenced his ministry while in its fellowship and has since been ordained in one of the neighboring churches.

Rules of Decorum
of the
Baptist Church of Christ of Concord

- Rule 1---Church members are to be received by true repentance and faith in the Lord Jesus Christ and immersion.
- Rule 2---Taking up arms
- Rule 3---Assemble to worship
- Rule 4---Non attendance without excuse
- Rule 5---Consulting church before taking any strange thing in hand
- Rule 6---Bearing their part of expense
- Rule 7---Being subservient to church's gospel calls and orders
- Rule 8---Public controversies tried in church first
- Rule 9---Not declare private grief in public
- Rule 10---Church business kept secret
- Rule 11---Preachers first under hearing of church
- Rule 12---Attendance on Lord's Table

Added

- 1---Anyone making, selling or drinking of ardent spirits as a beverage is contrary to the interest of members. Church declares against these practices.
- 2---Not fellowship any member who engages in any frolics or dances or dancing after music, church believes it to be sinful and detrimental to the cause of Christ.

Letter to the Hon. Mr. [Name] [Address]

Dear Sir, I have the honor to acknowledge the receipt of your letter of the 10th inst.

in relation to the [Subject] and in reply to inform you that the same has been forwarded to the proper authorities.

I am, Sir, very respectfully,
Your obedient servant,
[Signature]

[Name]
[Address]

[City, State, and Post Office]

[Date]

[Subject]

[Text]

[Text]

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[Text]

October 1, 1847---After regular services of singing, prayer and sermon by Elder James M. Webb, the church proceeded to business, Elder Webb presiding.

1st--extended invitation for reception of new members--when Susannah Young (Max's grandmother) came forward and gave a satisfactory relation to her father and loving to her Lord and Savior and the church being satisfied with the Christain attainments extended to her the right hand of fellowship with and joy in view of the grace manifest in her deliverance from sin. Bro. J. Burge made a motion to have an apartment erected for the Negroes to sit in time of preaching and church concurred. Bro. Burge made motion to buy nails for building addition to the meeting house. Bro. J. M. Webb made motion to disconture our meeting in consequence of a Presbyterian Camp meeting but said motion was negated.

November 15, 1847-Funeral sermon by Elder J. M. Webb for Sister Delila Bostick, then congregation retired to river side where in the presence of a large and solemn assembly the ordinance of baptism was administered by Elder J. M. Webb, and received by the candidates in attendance to wit: Susan Young, Susan Wilson, Nancy and Alfred Morrow, etc.

January 8, 1848---Took a collection to pay Bro. J. M. Webb for past years services:

<u>Samuel Harrill</u>	2.00	
<u>Priscilla Blanton</u>	2.00	
Jno. Bostick	1.00	16.07
John Burge	2.50	
	etc.	

June 9, 1848-----Bro. Webb accepts invitation for supply for another year.

December 9, 1848--Took up subject of rewarding Elder J. M. Webb for his past years services and received as follows:

<u>Samuel Harrill</u>	2.00
Moody Burge	1.00
William Reaves	1.00
Jacob Magness	<u>1.00</u>
	5.00

The amount received for Rev. J. M. Webb on Saturday, December 9, 1848 was 6.25 and 5.00 totals 11.25.

January 13, 1849--Took up subject of rewarding Elder J. M. Webb for his past years services.

August 7, 1851----Jane Webb baptized by J. M. Webb August 15, 1852--South Broad River

Mary Webb baptized by J. M. Webb August 15, 1852

September 2, 1851--Preaching at Concord on Wednesday night by a preacher of the Gospel by the name of Alonzo Webb who stiled himself the Wandering Pilgrim. He delivered a sermon in corrobantion of Baptist principles which for Philosophical reasoning and profound investigations we consider hard to surpass.

March 1, 1851-----Brother J. M. Webb will supply as pastor again--3rd Sunday--succeeding J. Suttle and William Harrill.

April 9, 1851-----Brother J. M. Webb's sermon of much profound doctrine and explicit elucidation. Paid Elder Webb of pasroral services 21.15.

April 10, 1852----David and Dicey White joined by letter.

Membership of Females

Priscilla Blanton

Susan Young

Almira Blanton

Dicey White

Amanda Blanton

Jane Webb

Mary Webb

May 8, 1852-----Guilford Blanton baptized by J. M. Webb--Second Broad River--baptized J. M. Webb (Rutherfordton) January 8, 1853--David White (New Bethel)

August, 1852-----Collection to aid the operation of the Western State Convention of North Carolina:

<u>G. Melton Webb</u>	50¢ (First entry of Grandpa Webb's name)
Priscilla Blanton	50¢

August 8, 1852----Adjournment till early candlelight. Hiriam Webb joined, Jane Webb, Mary Webb--Prince a colored servant belonging to Jesse J. Webb--all baptized in South Broad River.

For the purpose of the present investigation, the following facts are of interest:

1. The first case of the disease was reported in the month of January, 1918.

2. The disease was first reported in the month of February, 1918.

3. The disease was first reported in the month of March, 1918.

4. The disease was first reported in the month of April, 1918.

5. The disease was first reported in the month of May, 1918.

6. The disease was first reported in the month of June, 1918.

7. The disease was first reported in the month of July, 1918.

8. The disease was first reported in the month of August, 1918.

9. The disease was first reported in the month of September, 1918.

10. The disease was first reported in the month of October, 1918.

11. The disease was first reported in the month of November, 1918.

12. The disease was first reported in the month of December, 1918.

13. The disease was first reported in the month of January, 1919.

14. The disease was first reported in the month of February, 1919.

15. The disease was first reported in the month of March, 1919.

16. The disease was first reported in the month of April, 1919.

17. The disease was first reported in the month of May, 1919.

18. The disease was first reported in the month of June, 1919.

19. The disease was first reported in the month of July, 1919.

20. The disease was first reported in the month of August, 1919.

21. The disease was first reported in the month of September, 1919.

22. The disease was first reported in the month of October, 1919.

23. The disease was first reported in the month of November, 1919.

24. The disease was first reported in the month of December, 1919.

December 11, 1852-Contribution for Elder J. M. Webb

<u>Priscilla Blanton</u>	2.00
John Burge	6.00
<u>Jesse J. Webb</u>	1.00
James Young	1.00
Samuel Harrill	2.00
	<u>etc.</u>
Total collection	24.00

Elder Webb's term expires as pastor as supply to this church January 8, 1853.

January 5, 1853---Elder J. M. Webb delivered a funeral oration and his son G. Melton Webb elected church clerk.

July 1, 1853-----Rev. J. M. Webb preached sermon preparatory to the ordination of Deacons. Orthodox hands were laid on by J. M. Webb, D. Pannel, William Harrill and they were ordained--the whole Presbertery being satisfied. Dismissed in order.

Signed G. M. Webb-----Church clerk
(First signature of my grandfather)

Bro. B. E. Rollins, Pastor

August 18, 1853---Western Convention and Delegacy
Bro. G. M. Webb agreed to go provided there could be money enough made to send a member--Raised 5.00--
Bro. G. M. Webb gave 1.00 and colored J. J. Webb gave gave 1.00 of the \$5.00.

October 4, 1853---Money raised for pastor \$13. Bro. G. M. Webb gave 1.00 and Priscilla Blanton \$2.00 and Housan Harrill 1.00 and Sam Harrill \$2.00.

December 3, 1853--Bro. J. M. Webb elected as preacher for 1854 but on December 14, 1853 received a letter from Elder J. M. Webb saying he could not serve. Elected Bro. L. McSwain, Pastor.

Saturday,
August 19, 1854---G. M. Webb and Benjamin Magness elected delegates to Association which is to be held at Rock Spring Church, Rutherford County.

November 16, 1854-David White non attendance rendered excuse. He and Dicey White asked for letters of dismissal.

These figures are for the year 1960.

1. General Services - 2.00

2. Police - 1.00

3. Fire - 1.00

4. Sanitation - 1.00

5. Public Works - 1.00

6. Transportation - 1.00

7. Education - 1.00

8. Health - 1.00

9. Recreation - 1.00

10. Other - 1.00

11. Unallocated - 1.00

12. Total - 12.00

13. Per Capita - 1.00

14. Population - 1.00

15. Area - 1.00

16. Income - 1.00

17. Unemployment - 1.00

18. Other - 1.00

19. Total - 12.00

20. Per Capita - 1.00

21. Population - 1.00

22. Area - 1.00

23. Income - 1.00

24. Unemployment - 1.00

25. Other - 1.00

26. Total - 12.00

27. Per Capita - 1.00

28. Population - 1.00

29. Area - 1.00

30. Income - 1.00

September 16, 1854--Priscilla Burge (nee Blanton) name on books giving for the minutes 10 cents, also to procure the bread for sacrament.

Saturday,

March 17, 1855--- Election of Deacons. Bros. G. M. Webb and H. Harrill were elected, then appointed Friday before the 3rd Sabbath in May the day for ordination, also sent to the following churches for assistance in ordination--High Shoals--Cool Springs--Bethal--Walls. Appointed various brethren to carry the letters to these churches.

May 15, 1855-----Ordination service with delegates from each of the above churches and Bro. William Harrill from eldership of Concord added--all these men forming a Presbertery and Elder Pannel was appointed a mouth for the Presbertery, then H. Harrill and G. M. Webb were presented to the Presbertery for ordination. After usual questions answered by both, they were ordained. The Presbertery found the brothers sound in faith and orthodox answering all questions without any fear or difficulty and were ordained in regular order. G. M. Webb, Church clerk

June 5, 1855-----G. M. Webb served as church clerk from June 5, 1853 to Saturday, July 5, 1862.

August 17, 1855---H. Harrill and G. M. Webb elected delegates to Association. Bro. G. E. Blanton applied for a letter of dismissal for Bro. George Rodgers whereupon G. M. Webb objected to his having this letter as a charge of bastardy against him, so church excluded Rodgers. Bro. George Rollins elected Pastor.

Saturday,

September 15, 1855--Minister absent, church sat in conference and organized for business, appointed G. M. Webb, Moderator. Church making acknowledgement to Association was decided to write a peace letter. Bros. Webb and Harrill appointed a committee of two to do this. Also Bros. Webb and Harrill appointed to go as delegates to Cool Spring to assist in ordination service there.

Saturday,

May 4, 1856-----Collection for new benches, \$9.75. G. E. Blanton paid \$2.00 of this and G. M. Webb \$2.00 and \$23.00 raised for pastor.

June 20, 1856-----

Female Members

2. Priscilla Burge
8. Susan Young
10. Almira Blanton
14. Jane Webb
13. Amandy Blanton
26. Polly Webb (Mary)
29. M. Gardner
(Received by letter
April 4, 1858)
30. Sarah Jane Young
(Received by letter
April 4, 1858)

Male Members

12. G. M. Webb
14. G. E. Blanton (Dis-
missed by letter
October 31, 1857)
19. Dr. O. P. Gardner
(By letter March 6,
1856)--Max's father
20. George Young (By letter
April 4, 1858)
23. Wade Webb (Dismissed
by letter On April
4, 1858)
27. Jason Carson Webb
(Dismissed April 4,
1858)
24. Peteller Webb
(Dismissed April 4,
1858)

Saturday,

July 5, 1856-----John Burge of Walls joined by letter. Rules of
Decorum deficient in several places--voted to com-
pare with those of Sandy Run Church--if better would
adopt, if not keep same old rules.

Saturday,

August 2, 1856----Voted to keep same old rules with some corrections.
Funeral to be preached at late residence of J. J.
Webb by Mr. Kestler.

December 13, 1863-Ordained clerk to send requests to other churches
to send us their help, especially the ministers, on
Wednesday and the 3rd Sunday in January next to aid
in ordaining Bro. G. M. Webb to the Gospel Ministry.

December 20, 1863,

Sabbath-----Services by Bro. Webb

January 13, 1864,

Wednesday-----The church having set apart this day for the ordin-
ation of Bro. G. M. Webb to the gospel Ministry, a
sermon preparatory to same was delivered by Elder
T. B. Justice, after which the church record was read,
calling for help from the churches petitioned and
received the following responses viz: Cool Springs,
Elder William Harrill; Mt. Pleasant, Bro. Tho. Toms;
Rutherfordton, Elder T. B. Justice and Elder C. B.
Justice; Sandy Run, Elder G. W. Rollins and Elder A.
McSwain. To which, upon motion, brethren H. Harrill

and J. W. Green, Deacons of this church, were added. Upon motion Elder William Harrill was called to the chair and Bro. J. W. Green requested to act as Secretary. The Presbytery then being in order for business appointed Elder A. McSwain to lead in prayer and Elder T. B. Justice to present the Bible and deliver the charge. Being satisfied with the examination of the candidate the Presbytery completed the ordination according to preceding arrangements. Read and adopted minutes. Presbytery then dissolved. Benediction by Elder T. B. Justice.

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February 6, 1864,

Saturday-----Sermon by Elder G. W. Rollins. Business--the charge against Bro. O. P. Gardner (Max Gardner, Sr. 's father) brought up for non attendance, which had been regularly continued from July 4, 1863 was read and case up for trial. Bro. Gardner not being present, the brethren said there was little hope of his coming to give any satisfaction to the church and believing that all necessary labour and forbearance had been used to induce him to attend church meetings as our rules require, unanimously decided to withdraw further fellowship from him. He is, therefore, excluded from the fellowship of this church. (It was later found he was at War!)

February 6, 1864--Treasurers Report: \$81 for Pastor. \$8 given by Bro. G. M. Webb; \$5 by Mary Webb; and \$5 by H. Harrill.

February 21, 1864--Services by Elder G. M. Webb (First time as an Elder)

Saturday,
March 6, 1864-----Church met and after prayer by Elder G. M. Webb, sermon by Elder Rollins. Sister Sarah Jane Young (now Quinn) asked for letter of dismissal.

Sabbath Day,
March 14, 1864----Services by Elder G. M. Webb

Saturday,
April 2, 1864-----Opened with prayer by Elder G. M. Webb

April 3, 1864-----Opened with prayer by Elder G. M. Webb

April 8, 1864-----At the request of the Congregation and the Execution of the Confederate States, the church convened for prayer and supplication, observing this also as first day in view of the unhappy condition of our common country caused by a bloody and cruel war, when Elders J. W. Rollins, G. M. Webb and William Harrill led in prayer. Held conference to hear a letter from J. W. Dun now in army asking restoration to fellowship which upon reading the acknowledgments were so frank and satisfactory he was gladly restored.

April 13, 1864----Monthly prayer meeting--Elders Webb and Burge led in prayer

April 30, 1864----Elder G. M. Webb led in prayer

May 12, 1864-----Prayer meeting--Rollins, Webb, Harrill
Wednesday

Sunday,
May 15, 1864-----Services by G. M. Webb

May 29, 1864-----Sunday services by G. M. Webb

June 19, 1864-----Sunday services by G. M. Webb

July 17, 1864-----Sunday services by G. M. Webb

August 6, 1864----Elected delegates to Kings Mountain Association
Saturday meeting at Bethel in Iredell County--Elders G. M. Webb and Harrill.

August 21, 1864---Sunday services by Elder G. M. Webb

September 18, 1864-Sunday services by Elder G. M. Webb

October 8, 1864---Sunday services by Elder G. M. Webb

January 8, 1865---Sunday services by Elder G. M. Webb

March 8, 1865-----Treasurers Report--G. M. Webb, \$1.00--Collected \$5.50. Paid to Elder G. M. Webb to take to Association. Mary Webb paid \$10.00 on Pastor's fee.

March 10, 1865----Friday--Met at church house--transacted business--prayer by Elder Webb.

March 14, 1865----Sunday--There was a collection at the meeting house and a Sunday School organized under the Superintendence of Elder G. M. Webb.

June 1, 1865-----On suggestion of Elder Webb the clerk was directed to obtain all names of members of the church who have died in the Army during the late War between the Southern and Northern States which commenced in the year 1860, date of entry, place and date of death, also the living with date of entry, number of Regiment, Company, etc.

July 1, 1865-----Absence of clerk. Elder Webb appointed as Clerk pro tem.

August 5, 1865----Saturday--Elected Elder Webb and H. Harrill delegates to Kings Mountain Association to be held at Zoar.

January 6, 1866---Church met and offered prayer and sermon by Bro. G. M. Webb. Sat in conference, Bro. Webb presiding. Then went into an election for a pastoral supply for the year 1866 and Bro. Webb was unanimously elected. William Harrill was elected clerk. Dismissed in order. H. Harrill--Church Clerk

February 3, 1866--Sabbath services by Bro. G. M. Webb--Prayer and sermon. Sat in conference. Church agreed to grant Jason Webb a letter of dismission.

March 3, 1866-----Prayer and sermon by Elder G. M. Webb

March 31, 1866-----Prayer and sermon by Elder G. M. Webb

May 5, 1866-----Prayer and sermon by Elder G. M. Webb

June 2, 1866-----Prayer and sermon by Elder G. M. Webb

June 30, 1866-----Prayer and sermon by Elder G. M. Webb

August 4, 1866----Prayer and sermon by Elder Wade Hill and Elder G. M. Webb delivered an exhortation. Sat in conference. Organized for business, Elder Webb presiding. Elected delegates to Association. Elder Webb, Bros. William Harrill and H. Harrill the choice.

August 5, 1866----Sabbath--Brother Columbus Durham preached.

August 6, 1866----The protracted meeting continues with Brother C. Durham and Elder William Harrill followed by Elder Wade Hill and G. W. Rollins.

August 7, 1866----Prayer meeting conducted by Elder G. M. Webb--Tuesday

August 8, 1866----Prayer meeting conducted by Elder G. M. Webb followed by C. Durham and Wade Hill.

August 9, 1866----Rev. Wade Hill opened doors of church.

August 10, 1866---Rev. Wade Hill opened doors of church.

August 12, 1866---Prayer by Elder Webb and sermon by Elder W. Hill.

August 13, 1866---Congregation met at bridge to attend ordinance of Baptism---Sunday.

September 1, 1866-Services by W. T. Burge and exhortation by Bro. G. M. Webb. Sat in conference, Bro. Webb presiding--Saturday

September 9, 1866-Services by Webb and Burge. Baptism rites followed by sermon by Elder Webb.

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September 14, 1866--The Kings Mountain Association convened at Concord today and sermon by Elder Elam.

September 29, 1866--Services concluded by Elder Webb. Election for delegates to represent Concord Church in a convention to be held at Zoar church for purpose of trying to bring about a reconciliation between the two portions of Kings Mountain Association. Elder Webb and William Harrill elected.

November 3, 1866--G. M. Webb presiding in conference after sermon--Elected Elder Webb for year 1867 as supply pastor.

December 1, 1866--Saturday--C. Durham preached--Pastor Webb presided at business conference.

December 2, 1866--Sunday--C. Durham preached and dismissed by Webb

January 5, 1867---Inclement weather--no conference--prayer by Elder Webb

January 6, 1867---Sabbath--Sermon by C. Durham--prayer by Pastor Webb.

February 21, 1867--Rev. Wade Hill preached. Bro. Harrill in conference thought it time the church had renumerated, Bro. G. M. Webb for his pastoral services for year 1866, whereupon most of church complied.

March 2, 1867----Sermon by Elder Webb

April 6, 1867----Sermon by Elder Webb

May 4, 1867-----Saturday--Elder Webb presided. Rescinded the act excluding certain members of the church who would not conform to the temperance resolution and adopted the proceedings of the convention.

June 2, 1867-----Divine services by Rev. G. M. Webb

July 6, 1867-----Business conference

September 1, 1867--Funeral sermon by Elder Webb to the memory of Bro. McArthur's son

September 2, 1867--Monday--10 o'clock--Elder Webb prayed and gave an exhortation--11 o'clock sermon by William Harrill; Elder Webb invited mourners when a large number presented themselves at the anxious seat.

September 3, 4, 5
6, 7, 8, 1867-----Sermons by Harrill, T. B. Justice and Elder Webb and Elder William Logan. Jane Webb joined by experience. Early candlelight service Saturday evening.

September 25, 1867--Night meeting by Elder Webb

December 10, 1944 - The first meeting of the committee was held at the home of Mr. J. H. ...

December 11, 1944 - The second meeting was held at the home of Mr. J. H. ...

December 12, 1944 - The third meeting was held at the home of Mr. J. H. ...

December 13, 1944 - The fourth meeting was held at the home of Mr. J. H. ...

December 14, 1944 - The fifth meeting was held at the home of Mr. J. H. ...

December 15, 1944 - The sixth meeting was held at the home of Mr. J. H. ...

December 16, 1944 - The seventh meeting was held at the home of Mr. J. H. ...

December 17, 1944 - The eighth meeting was held at the home of Mr. J. H. ...

December 18, 1944 - The ninth meeting was held at the home of Mr. J. H. ...

December 19, 1944 - The tenth meeting was held at the home of Mr. J. H. ...

December 20, 1944 - The eleventh meeting was held at the home of Mr. J. H. ...

December 21, 1944 - The twelfth meeting was held at the home of Mr. J. H. ...

December 22, 1944 - The thirteenth meeting was held at the home of Mr. J. H. ...

December 23, 1944 - The fourteenth meeting was held at the home of Mr. J. H. ...

December 24, 1944 - The fifteenth meeting was held at the home of Mr. J. H. ...

December 25, 1944 - The sixteenth meeting was held at the home of Mr. J. H. ...

December 26, 1944 - The seventeenth meeting was held at the home of Mr. J. H. ...

December 27, 1944 - The eighteenth meeting was held at the home of Mr. J. H. ...

September 29, 1867--Met at the Bridge on Second Broad River for baptism ordinance. Elder Webb baptized C. A. C. Webb, D. G. Webb and eight others.

November 2, 1867--Elected again as preacher for the year 1868 Elder G. M. Webb unanimously. He gave his consent to continue with us.

February 2, 1868--Sermon by Elder Webb and after which held communion

April 3, 1868-----Committee read report about rule against dancing--report unanimously adopted.

November 1, 1868--Elder Webb elected for 1869 and preached regularly all year.

December 6, 1868--Saturday--Joe Webb and Mary Webb (col.) called for letters of dismission. Granted.

November 6, 1869--Saturday--Elder G. M. Webb resigned the pastoral care. Elected Elder G. W. Rollins. Made up a subscription for Elder Webb for his service during the past year--had served 5 years as Pastor.

Female members at Concord: (33) Melissa Webb--now Goode; (5) Jane Webb, dismissed by letter November 6, 1872; (12) Mary Webb; (13) Margaret Gardner; (30) Madora Webb all last three dismissed by letter November 6, 1872; (40) Dricilla Harrill, still on roster age 91 in 1938--died 1940; (42) Margaret J. Webb.
Males: (52) C.A.C. Webb, dismissed by letter October 1, 1870; (70) M.C.O. Webb; (53) D. J. Webb; (1) Sam Harrill, Sr.; (5) G. M. Webb, dismissed by letter in 1871, Deacon and Elder; (7) P. P. Webb, dismissed by letter October 1, 1870; (3) Housan Harrill, Deacon and church treasurer; (22) Jno. Webb; (23) Robert Webb (Excluded August 6, 1870); (24) Jason C. Webb, dismissed by letter.

August 6, 1870----Elected as one of 3 delegates to Association Robert Webb asked to take name off books.

October 1, 1870---Napoleon Webb of Georgia wrote for letter of dismission--granted. Petillia Webb and wife Cordelia C. Webb asked for letters--granted.

February 4, 1871--Resolutions of respect to Samuel Harrill, Sr. as follows:--June 3, 1871

Dear Brethern:--Your committee appointed by a previous action of the church to draw up an instrument relative to the memory of Bro. Samuel Harrill, Sr. submit the following--Bro. Harrill born June 19, 1772--Died January 25, 1871, age 98 years, 7 months, and six days. He joined the Baptist Church at Sandy Run about the year 1810 and sub-

sequently moved his membership to the church at Concord and he remained there up to the day of his death. Bro. Harrill has been an active, zealous, and consistant member of Concord for over 50 years. He was one of the few men among us who lived in the days of the American Revolution and through the long period of nearly one hundred years, his moral and religious character has never been impeached, but has been unusually regarded as a faithful, zealous and Christian gentleman. His eulogy has been postponed until death has placed him beyond the hearing of it, but while this is the case, we do not hesitate in saying that many hearts have felt and prized his value and all voices assign to him the seat of honor and respectability the station in which he moved. He always conducted himself with sobriety and gravity, was acceptable to all, loved by many, and was universally regarded as the faithful, frank and judicious friend to all who sought in a proper way his affection and confidence. His conversation was generally upon weighty matters. He cared not for the elegance of composition nor for the graces of delivery neither for the applause of an admiring multitude, but he did care for the interest he felt in Christ and often with affectionate simplicity, would impart to those around him the council of God. Free, open, unreserved and consistant behavior was his. None could have been more firm in the defense of the truth which he believed, and at the same time manifested leniency toward those who differed from him in sentiment of opinion. He was always strong in the rectitude of his life and in the unsoiled fairness of his reputation, but in humility and self distrust he was an imploring suppliant at the feet of Jesus. We always admired Bro. Harrill for the genuine and Christian manliness of his character for his lofty devotion to the cause of truth and righteousness, for his strong adherence to the Baptist Church and interest with us, was of

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long standing--indeed many friends and associates of his early life have long since passed from the stage of action, but now he has followed on and has left behind him a character unblemished and perhaps as large a number of relatives and friends as any man of his day. His death was happy, it was triumphant and now he rests from his labors. He has gone over the Jordon which separates us from the land of promise; to join the godly number and company on the other side. There he has had a happy meeting with the glorious fellowship of the saints. Under affliction like this we may say, "Help Lord, for the godly man ceaseth, for the faithful fall from among the children of men." Angels come from Canaan Shore, Guide the wanderer to the skies, For the toils of life are over, I will seize the Heavenly prize.

Respectfully submitted: J. M. Toms, J. W. Walker,
and J. H. Yarboro

October 6, 1871---Friday--Preaching by Elder G. M. Webb. Preaching on tomorrow disappointed on account of Green River Association which is held at Rutherfordton Church. J. W. Rollins, Moderator; J. W. Toms, Church clerk.

November 5, 1871--Sunday--Sermon by Elder G. W. Rollins--prayer of Bro. T. R. Rollins. Doors of church opened--no one made application--Sat in conference for fellowship of church. Bro. H. Harrill brought to the notice of the church the case of 2 of our members who had joined the M. E. Church, namely Susan Young and A. Bailey, whereupon the church unanimously withdrew fellowship from said members. A motion to revise the list of members names on the new book--committee appointed to make this revision. Elder G. M. Webb, wife and daughter Medora requested a letter of dismission, which was granted (They moved to Shelby). No other business. G. W. Rollins, Moderator; J. Toms, Clerk.

June 5, 1874-----Preaching by Elder Webb. On church Roster: Housan Harrill, Died August 10, 1889. J. S. Webb died Jan. 10, 1900. Joseph C. Webb, received by experience August 15, 1889 and dismissed by letter April 3, 1897. R. J. Webb--letter August 15, 1889--J. S. Webb 1877--No. 51--M. E. O. Webb--excluded March 1876 then dismissed by letter December 1881, no. 76; Louisa J. Webb, dismissed by letter November 3, 1888; no. 25 Margaret J. Webb 1877 dismissed by letter March; (118) Georgie Blanton, Died May 5, 1874.

- June 5, 1875-----New meeting house being built. Conference in September 4, 1875, decided to sell the old meeting house the funds to be used in payment of contractors--sale 18 Sept. 1875--Inclement weather, sale postponed to November 13, 1875.
- December 4, 1875--Committee selected to sell old meeting house reported sale to Bro. Isaac Hollifield for sum of \$25.10. Report received and accepted.
- ✓ ✓ ✓
January 1, 1876---Saturday January meeting--After rules of church read a charge was brought against Bro. John Webb for allowing fiddling and dancing in his house and drinking to intoxication. A charge against Sister Mary Webb for tolerating fiddling and dancing in her house and a charge also against Corrie Webb for dancing. Upon motion the church voted to give the above named members until next meeting to set themselves right before the church, with the provision that if they then fail so to do, that the church would withdraw fellowship from them. A. L. Smart--Church clerk
- February 5, 1876--Saturday--Sermon by Elder Julius Burge. The case of Bro. John Webb was taken up. After hearing his statement and acknowledgement the church acquitted him. The case of Carrie Webb then taken up and after establishment by proof of the guilt of the Sister, upon motion withdrew fellowship from her. The case of Mary Webb continued as she couldn't be present. Committee reported paid J. T. Bostic \$19.50 of the \$25.10 (sum for sale of meeting house) in full for building the new meeting house. Also paid W. H. Martin \$6.40 for same purpose. 13 cents in our hand left. Signed H. Harrill, J. W. Walker, A. L. Smart
- March 4, 1876-----Case of Mary Webb taken up. She being present made a statement to the church that the dancing in her house was contrary to her will and that she tried to prevent the same but failed, but would in future not tolerate such conduct in her house. Upon this statement the church acquitted her.
- May 1, 1875-----Sister Corie Webb was called upon to render satisfaction to the church for withholding herself from the communion table at the last communion. The committee consulted with her, returned with the Sister's statement which satisfied the church.
- November 2, 1878--A charge preferred against Bro. John Webb for intoxication. Bro. Harrill appointed to see him. Case continued until next meeting.
- January 4, 1879---Bro. Webb present--called upon. Said he had drunk some spirits and thought he was somewhat under the influence of same. Testimony of 2 brethren saying he was intoxicated. Considerable discussion--the brother manifested a disposition to give the church satisfaction and to regret and sorrow over his con-

duct. Committee appointed to talk with him and learn all of the true nature of the case and the brothers feelings as possible, reporting at the next meeting.

February 1, 1879--Committee reported on Bro. John Webb--were favorably impressed with the Brother and they thought his talk with them justified the continuance of fellowship . Motion agreed to bear with the Brother.

September 6, 1879--Upon motion changed the Post Office of the church from Webbs Ford to Greens Grove. In consequence of the Green River Association embracing the time of our next regular meeting agreed to have it 3rd Sabbath--A. L. Smart, Church Clerk--Ordained Deacons by laying on the hands and delegates united from all other churches in Association to attend. Baptisms held at Harrill's Mill on Webb's Creek.

September 6, 1884--A request made to one and all to refrain from the use of tobacco during service.

November 7, 1887--Church met at regular hour. Prayer and sermon by Elder A. L. Stough. Committee appointed to see Bro. Rollins reported he could not preach for us. The committee also reported that Rev. G. M. Webb had informed the clerk that he desired to be pastor of this church and that Rev. J. H. Yarboro would probably accept if called. Church went into an election--Rev. A. L. Stough was elected and accepted the call.

August 15, 1889---Mr. Joseph C. Webb by experience--Mrs. R. J. Webb from Barnwell Church, Henderson County.

February 1, 1891--Resolved to ask Legislature to prohibit the manufacture and sale of spirituous or intoxicating liquors for a distance of two miles in all directions from the church.

August 20, 1898---New church building 40 x 60 ft.--18 ft. high--4 windows---T. Dixon, Mod.; A. J. Green--church clerk.

February 3, 1900--Old land papers and extra money collected to pay the difference in swapping part of the old church land for the land the New House now stands on and exchange old land papers for new deed.

March 3, 1900-----Deed recorded.

July 30, 1900-----New church dedicated by Rev. A. C. Dixon.

Quail. Quail-like appearance. The tail is long and
the wings are broad. The head is small and the
beak is long and pointed.

Partridge. The partridge is a small bird with a
round body and a short neck. The head is small and the
beak is long and pointed.

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Church System 1849 and July 31, 1788

System of church government agreed upon by a Presbytery connected and established by an association connected and established by an association held at Reedy River

July 31, 1788---Articles of Faith as follows:

1. We believe in one living and true God, who is the Creator and Preservor of all things visible and invisible.
2. We believe there are three persons in this God head; Father, Son, and Holy Ghost and that these three are the same in substance equal in power and glory.
3. We believe that the Lord Jesus Christ is the only Savior of a lost world of mankind and that there is no other way or means of salvation but in and through him as he is freely offered in the Gospel.
4. We believe in the final perservance of the Saints, the Resurrection of the Dead, Eternal Judgment, everlasting rewards and punishments.
5. As to the system of church government viz--a particular church are a company of Saints assembled together by a Special Covenant into one distinct body--which has occasion to be fully ordered to enjoy constant fellowship with Christ in all his ways and ordinances to the mutual edification and to the Glory of God through the Spirit.
6. How church is constituted
7. Touching the Covenant
8. Church members are to be received first by true repentance and faith in the Lord Jesus--second by Baptism by immersion--third, by laying of hands and right hand of Fellowship.
9. Lifting of arms or refuse for conscience sake
10. Assemble together at all convenient opportunities to worship God and at public meetings such as monthly and quarterly.
11. Any male members not attending such meetings is to send the excuse thereby, by some member, if possible, to church or attend the next meeting if possible to render cause there of themselves.
12. Nothing done without consulting church or Elder
13. Members bear their part of public expense
14. A member subservient to church, her Gospel, calls and orders
15. All public controversies touching temporal conscience brought before the church.
16. Private grief not to be made public.

THE HISTORY OF THE

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20. The twentieth part of the history is the history of the world from the end of time to the beginning of time.

17. Of church dealings all matters of church business such as are known or made public is not to be spoken before the world lest sinners should stumble over the infirmities of the saints and the cause of God be disordered.
18. Anyone wanting to preach first wait for church hearing.
19. If member withdraws from Lord's Table show cause.

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3. The text continues in the middle of the page, maintaining the same faint and illegible quality.

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Priscilla Jane Blanton

Born October 22, 1833

Died July 4, 1901

Priscilla Jane Blanton was born at Webb's Ford, near Ellenboro, North Carolina, at the home of her parents, Mr. and Mrs. George Blanton. Her mother was Priscilla Harrill, daughter of Sammy Harrill and his wife, Susannah Hamrick Blanton. Her mother married John Burge some years after her husband's death and her parents are now buried in Concord Baptist Church Cemetery (near Ellenboro) having been removed from the family plot at old homestead in 1938 by her granddaughter, Mrs. O. Max Gardner, since the homeplace was purchased by strangers and they were planning to plow or remove these old family graves. This church is where the Blantons, Harrills, Burges and Webbs worshipped and her father-in-law, Rev. James Milton Webb, and her husband, Rev. G. M. Webb preached there. She went as a bride to her husband's home near Rutherfordton and worshipped with him at Mt. Vernon church during that time until return to Webb's Ford and then moving to Shelby, North Carolina. She married George Melton Webb, April 16, 1851, and celebrated their Golden Wedding in 1901. She raised her own six children, Medora, Jim, Edna, George, Charlie and Yates, then took four of her grandchildren, Lillian, Lesbia, Horace and Lawton Alexander (after their mother, Medora died) and was a wonderful mother to them. She always enjoyed young people and all her grandchildren loved to "go to see Grandma" as she always had some cookies, cake or fruit to give them. She lived near the Graded School and her son, Jimmy's children, Ralph, Madge, and Fay usually stopped by for a visit and to play with the Alexander children after school. "Grandma" would make them "pick up chips" while they rested, as she said, or sweep the back yard or

help old "Calline" (Carolyn), the colored cook, who had been with her since slavery days, grind the coffee. She always carried her keys hanging from her belt, and the old cupboard she unlocked so many times is now in the home of her grandchildren, Mrs. O. Max Gardner and Mrs. Madge Webb Riley, daughters of her beloved son, Judge Jim. All her children said she was partial to Jim, but he adored his mother and always looked after her interests.

She died July 4, 1901, having been ill several weeks, developing pneumonia, and died surrounded by her devoted children and grandchildren. She was a lovely Christian character, a perfect wife for her husband in his work as pastor and left behind an example of all that was good and beautiful. As wife of "Preacher Webb" she was known by many people throughout the county and in other States. She was 69 years old when she died and had been a member of the Baptist churches wherever she resided for 50 years. Her funeral was held from the First Baptist Church, Rev. Mr. Treadway conducting the services.

She was considered one of the prettiest girls of her generation and was a regal, handsome woman of gentle manners, poise and aristocratic looking. She had lovely naturally wave reddish brown hair, always parted in the middle, and lovely soft brown eyes. She always carried herself in a queenly manner and was kind and thoughtful to all who came in contact with her.

WEBB OF CLEVELAND

"Here patriot truth her glorious precepts draw,
Pledged to Religion, Liberty and Law."

Story: Motto of Salem Register

By R. C. Lawrence

Cleveland County was not named for President Grover, but for Colonel Benjamin Cleveland, hero of King's Mountain. I could wish it had been named for old Sheriff Grover, for he was a man of courage and of principle,--such a man as the subjects of this sketch.

Lots of things come out of Cleveland besides Governors and politicians, and foremost in the host stand the figures of its big preachers, sometimes Methodist, but usually Baptist, for Cleveland is a Baptist county as befits its maritime location.

I don't know just why it is, but preachers have a way of becoming the sires of eminent sons. The father of Governor Jarvis was a country Methodist Circuit Rider, and the sire of Chief Justice Stacy was the same. The father of the Episcopal Bishop Joseph Blount Cheshire was rector at Tarboro over fifty years. The sire of former president Henry Louis Smith of Davidson and Washington and Lee was Presbyterian pastor at Greensboro over forty years; and all five of his sons became big preachers or educators. Where did United States Senator Josiah William Bailey get his brains? From the Baptist preacher who was his father.

We can do better than that, and come right back to Cleveland County and to Shelby, and to Thomas Dixon, Sr., country preacher, father of Thomas Dixon, Jr., the famous author and playwright and of Clarence Dixon who was the foremost Baptist preacher of the South of his day. And from whence came the golden tongued pulpit orator Plato Durham, the younger? Right out of the heart of the foothills of Cleveland.

There is a great deal of work to be done in the field of the history of the United States, and it is the duty of every citizen to do his part.

History: Notes of the

of the

The history of the United States is a story of the growth of a great nation from a small colony of English settlers. The story begins in 1492 when Christopher Columbus discovered the New World. The first English settlers came to the United States in 1607, and they founded the first permanent English colony in Jamestown, Virginia. The story of the United States is a story of the struggle for freedom and independence. The American Revolution was fought between 1775 and 1783, and it was the result of the American people's desire for self-government. The United States Declaration of Independence was signed on July 4, 1776, and it was the first step towards the creation of a new nation. The story of the United States is a story of the growth of a great nation from a small colony of English settlers. The story begins in 1492 when Christopher Columbus discovered the New World. The first English settlers came to the United States in 1607, and they founded the first permanent English colony in Jamestown, Virginia. The story of the United States is a story of the struggle for freedom and independence. The American Revolution was fought between 1775 and 1783, and it was the result of the American people's desire for self-government. The United States Declaration of Independence was signed on July 4, 1776, and it was the first step towards the creation of a new nation.

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I once attended a meeting where the speaker started out by referring to something which happened in 1640. The gentleman sitting next to me muttered "he's starting too far back" and got up hastily and left. I will not make that mistake, but will start out with Reverend James M. Webb, who organized the First Baptist Church at Shelby in 1847.

As late as my own day I have heard quite a lot about the "Cleveland brain trust," and the "Shelby dynasty", and the people up there brag a lot about their big politicians. But where did his former Excellency O. Max Gardner, and his present Excellency Clyde R. Hoey get their statecraft and political acumen? THEY MARRIED IT. Governor Gardner married a daughter of Judge James L. Webb, and then Governor Hoey turned around and married Governor Gardner's sister. That's the way these Cleveland politicians do--if they can't paddle their own, they'll marry into families that can!

In the pioneer days of Rev. James M. Webb, churches were small; the people had not been educated either in books or bounty; and it was hard for a country preacher to make a living, notwithstanding he served numerous churches, some of whom paid the preacher as much as \$75.00 a year! So to eke out a sustenance Mr. Webb served as Clerk of the Superior Court of Rutherford County for sixteen years, and he did not grow rich on that either! It did not derogate from the dignity of his cloth to serve as Clerk. I remember Rev. Milton McNeill of Wilkes, veteran Soldier of the Cross, who served many years in a like capacity, preaching all the while as did Mr. Webb. The Green River Baptist Association was long presided over by Mr. Webb as Moderator, and he is said to have been powerful in debate--a trait which cropped out again in two of his grandsons.

His son, Rev. George M. Webb, like his father, was a country preacher, and held pastorates through all that section--Cleveland, Rutherford, Catawba--but settled down in Shelby in 1870, where he reared his six children. His service as a preacher can be summed up in a few words. He baptized over 4,000 people! He was a powerful man physically, a trait transmitted to his sons, and it is related of him that when seventy-five he could not only wrestle with his sons, but could throw any of them! He walked down the Washington Monument in the national capital when past three score and ten. I did the same thing as a young man, and suffer from cramp in my legs even yet when the weather changes! George M. Webb married Priscilla Blanton of Rutherford County and reared six children, all of whom have passed away except Judge Yates Webb and Mrs. E. C. Dargan. His marriage to Miss Blanton offers a tempting lead, but I will not follow it now, as there are TOO MANY BLANTONS to be handled in one article.

Judge James L. Webb, son of Rev. George M., was born in 1854, attended Wake Forest College, and read law under Chief Justice Pearson at his famous "Richmond Hill" school in Yadkin County, receiving his license in 1877. He became at an early date what Judge Tom McNeill always referred to as one of those "D__n typewriter lawyers" for he possessed the first typewriter ever seen in Cleveland County. Judge Jim inherited his large mental equipment from his forbears, and his outstanding character and ability sent him to the Senate in 1883 and again in 1887 where he served as President pro-tem.

In 1882 he began a service of thirty years as a court official. He served as Solicitor for twelve years and became noted as a fearless and able prosecutor, and it was while serving in this capacity that he won his golden spurs as a Bayard of the Bar.

In 1894 he was placed upon the Superior Court Bench and served in that capacity for many years and until his death. Here I first knew him. At that time the State had not been divided into Districts, but the Judges rode the entire State. So every lawyer in Carolina knew and loved Judge Jim Webb, as did thousands of the plain people from the mountains to the sea, for he not only rode the circuit but at the same time he rode into the hearts of Carolinians.

He was one of the handsomest men I ever knew, and had as much the PRESENCE AND BEARING of a Judge as did Judge Henry Groves Connor; and he looked as much like a United States Senator as did Lee Slater Overman. I remember him for the quality of his mercy; and for his sympathetic understanding of human frailty. Beneath his princely exterior there beat a sympathetic heart, ever ready to give a fellow man a second chance--if he really wanted it.

I think I can illustrate his character with just one reference. He was holding court in Scotland County on one occasion, and knowing that I had been a classmate of John Charles McNeill, he asked me if I would ride with him to McNeill's grave. Late that afternoon as we stood beside the grave in the cemetery at ancient Springhill Church in the radiant glow of the setting sun, the Judge softly repeated a verse of McNeill's immortal Sundown:

"Hills wrapped in gray, standing along the West,
Clouds, dimly lighted, gathering slowly,
The Star of peace at watch above the crest,
Oh Holy! Holy! Holy!"

Looking at the Judge I saw his face was wet with tears. In my estimation Judge James L. Webb ranked with Judge Mike Justice, and that is as high as I can place him in my gallery of judges whom I have known and loved--"long since awhile."

Judge Edwin Yates Webb, another son of Rev. George M., was born in 1872 and in Shelby the homes of the two Judges Webb stood side by side. I first knew him at Wake Forest, where he graduated in 1893. At college the Judge was renowned on the baseball diamonds as much so as Governor Gardner became famous on the football field at State College. The judge not only played baseball but he was the star PITCHER on his nine. He wore a cap with the longest visor ever seen south of the Potomac; and if all the energy expended by him in "winding up" could be translated into terms of electric kilowatts, the Duke Power people could dispense with some of their sub-stations. He was the best friend the Wrigley chewing gum people ever had, and much of the large fortune possessed by that family can be traced directly to Judge Webb--for he was one of their earliest and largest customers. He's long been a friend of his Alma Mater Wake Forest and served her faithfully on her Board of Trustees.

You have heard some speakers. Possibly you were not satisfied with the brand of their oratory. Let me advise that you try out Judge Yates Webb, for I believe you will find that if you "came to scoff" you will "remain to pray." It was on account of his inborn gift of oratory (no doubt inherited from his exhorting forbears) that he was the keynoter at the Convention which nominated Aycock for Governor in 1900. Einstein will tell you that the whoops and yells which greeted his flaming words are yet travelling through space, and that they will be heard again, many years hence.

As did his brother, he served in the Senate of 1900, and in 1902 his people sent him to Congress where he remained seventeen years. The high spots of his Congressional service includes co-authorship of the nationally known Webb-Kenyon act which prevented dry States from being flooded with liquor from States which were slightly damp; the wartime

Chapter 1: The Nature of the Problem

The first step in the process of problem solving is to identify the problem. This involves a clear understanding of the situation and the goal that needs to be achieved. It is important to define the problem in terms of what is known, what is unknown, and what needs to be done.

Once the problem is identified, the next step is to analyze it. This involves breaking the problem down into smaller, more manageable parts. This can be done by asking questions such as: What are the key elements of the problem? What are the constraints? What are the possible solutions?

After analyzing the problem, the next step is to develop a plan. This involves deciding on a strategy for solving the problem. This can be done by asking questions such as: What is the best way to approach the problem? What resources are available? What steps need to be taken?

Once a plan is developed, the next step is to implement it. This involves carrying out the steps of the plan. This can be done by asking questions such as: What are the specific actions that need to be taken? What resources are needed? What is the timeline for completion?

Finally, the last step is to evaluate the results. This involves checking to see if the problem has been solved and if the goal has been achieved. This can be done by asking questions such as: Did the solution work? What were the results? What lessons can be learned from this experience?

shipping act; the bill which placed the national monument on the battlefield of Kings Mountain. He was chairman of the House Judiciary Committee from 1914 to 1919, and if you don't know what that means, ask any lawyer. When a lawyer gets to the legislature, his ambition is to get an assignment to the Judiciary Committee, and when he becomes CHAIRMAN he thinks the summum bonum of life has been attained. The Judge served as chairman of this Committee during the World War, where much important legislation was shaped--a period when Carolina's Claude Kitchin headed the Ways and Means Committee, and when our Edward W. Pou served as chairman of the Committee on rules.

In 1919 when another Federal judge became necessary to be named for the Western District because of the age of the veteran Judge James E. Boyd, President Wilson named EDWIN YATES WEBB for that position, a nomination promptly confirmed and hailed with acclamation by the people of his native State. On the bency JUDGE WEBB'S administration has been characterized by patient and courteous hearing of all litigants, and by conscientious and toilsome effort--for the judge is a prodigious effort, and he has thrown his whole soul into his task--just as he did when he "wound up" as a ball player. The result is that his service is frequently requisitioned to sit with Charlotte's judge John J. Parker on the Circuit Court of Appeals; and he has brought to the bench a broad scholarship, a thorough knowledge of the law, and a deep understanding of social and economic conditions--a task for which his years in the national service at Washington admirable equipped him, and while combine to make of him a judge of light and leading.

He's a popular man too; for wherever you see two or three lawyers gathered together, there in the midst of their hearts sits Judge Webb.

This is the rule, but my rule, like all others has one exception: the Judge is not especially popular in the best bootlegging circles. If they tolerate him, it's because THEY HAVE TO and not because they really wish to make a boon companion out of him. I will not say he is as much a foe of liquor as Judge HERIOT CLARKSON, because that veteran of Little Switzerland stands in a class by himself when it comes to rum-- either rye, corn, bourbon, or plain white mule! But leaving him off my roster, Judge Webb has as much antipathy against liquor as the next man, and as the result of his efforts a district which was once sopping wet is now only moderately damp. The judge has put it through his wringer and squeezed some of the juice out of it; give him a little more time and he'll hang the wash out on his line, and when he finishes with it, it will be bone dry!

The judge is a double LL. D., but the thing of which he is the proudest is the fact that he is also a double -- HOLE IN ONE!

"So our lives

In acts exemplary not only will

Ourselves good names, but doth to others give

Matter for virtuous deeds by which we live."

JUDGE JAMES L. WEBB

Judge James L. Webb, son of Rev. G. M. Webb and Priscilla Blanton Webb, was born about five miles South of Forest City, Rutherford County, North Carolina. His birthplace was near the old Rutherford-Shelby road and Webb's Ford across Second Broad River. When he was fifteen years of age, his father, who was a Baptist minister, moved his family to Shelby, which was Judge Webb's home from that time until his death. After completing his preliminary education, Judge Webb entered Wake Forest College, where he spent two and a half years, and then he returned to Shelby and, with the late W.C. Durham, began the publication of the Shelby Banner. He first studied law in the office of Captain Plato Durham in Shelby, and then entered the private law school of Chief Justice Pearson in Yadkin County and received his license in June 1877.

Judge Webb, immediately thereafter, formed a partnership with Captain J. W. Gidney in Shelby, and the firm of Gidney & Webb had an extensive and lucrative practice in its own and neighboring counties and in the Superior and Federal Courts, and this partnership continued until 1893, when Judge Webb and his brother, E. Yates Webb, later distinguished as a member of Congress and now a Federal Judge, formed a partnership which continued until Judge Webb became a Superior Court Judge in 1904.

In 1878 Judge Webb married Miss Kansas Love Andrews, daughter of Dr. and Mrs. W. P. Andrews, of Shelby, who, with her two daughters, Mrs. O. Max Gardner and Mrs. Madge Webb Riley, survive him, a son, Ralph Webb, having died in his early manhood.

In 1880 Judge Webb was elected Mayor of Shelby, and thus began his public life. In 1883 and again in 1887 he was a member of the State Senate and during his latter term he served as President Pro-tem of the Senate. He was prominently mentioned for Lieutenant Governor in 1899. As a legislator Judge Webb made "a useful and strong member of the Senate and grew in the esteem of those with whom he was thrown" and he made a reputation as a stump speaker equal to any in the State and at this time an Asheville paper, which was urging his nomination for Lieutenant Governor, said of him that he had presided in the Senate "with ability and decided with promptness, firmness and correctness that taught all he was the man for the place" and that his name upon the State ticket "would arouse a personal interest, as every man in his county and those surrounding love him and his name would add an enthusiasm which nothing else could awake."

During President Cleveland's administration Judge Webb served for a time as Post Office Inspector, but resigned on account of sickness in his family. In 1892 he was appointed Solicitor of the Twelfth Judicial District by Governor Holt to fill out the unexpired term of Frank I. Osborne, who had been elected Attorney General, and Judge Webb was elected as Solicitor in 1894, despite the political landslide of that year. He served as Solicitor for twelve years. During this time he was pitted against some of the strongest and best lawyers of the State. A distinguished member of the Mecklenburg bar said that Judge Webb was a formidable prosecuting officer; that he was diligent,

thoroughly versed in the duties of his office, a forceful and effective speaker, abounding in common sense and so fair in his prosecutions that he was a foeman worthy of any man's steel.

In 1896, although not a candidate, Judge Webb came within a few votes of receiving the nomination for Congress in his district.

In 1904 Judge Webb was appointed Superior Court Judge by Governor Aycock as successor to Judge W. A. Hoke, who had been elevated to the Supreme Court, Herriot Clarkson succeeding Judge Webb as Solicitor, and from that time until his death Judge Webb served as a Superior Court Judge of the State. He held his first Court at Windsor, Bertie County, taking the oath of office there in the Clerk's office, the oath having been administered by Thomas Gilliam, Esq., a Justice of the Peace. Judge Webb held Court in every county in the State and had as wide acquaintance as any man in the State. He had a host of warm friends all over the State, both in his profession and out. It can be truthfully said he adorned the bench. He was an upright Judge. He tempered justice with mercy. "To be helpful with his erring fellowmen rather than to magnify his great office by an audacious austerity was his ruling passion and he came to be a Judge than whom there has been none more beloved in the State."

Judge Webb was in public life more than fifty years. A man of splendid physique, of a most attractive personality, of a big heart, of fine ability, it is not surprising he had such a strong hold upon the affection of his fellow citizens. Of him it can be writ truly he was a friend of his fellowman. He loved them and they loved him. His

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abounding sympathy, his charity for the failings of humanity and his great heart were his outstanding qualities.

The following extract from an editorial which appeared in the Greensboro News the morning after his death is so just an estimate of Judge Webb and so happily expressed that it deserves to be preserved:

"Death again invading the ranks of North Carolina veteran leaders during a week which had already seen two answer its summons, struck a third time Wednesday when it claimed Judge James L. Webb, dean of the State's judiciary and venerable citizen of the commonwealth.

Judge Webb, oldest member of the distinguished Shelby family which has given to the State a coterie of public servants, offered what is believed to be a record unequalled by any living North Carolinian; he had held public office for more than 40 of the 76 years of his life. And never once, during that prolonged period, beginning with the Shelby mayoralty and continuing through his legislative service, his term as Solicitor and then for the 26 years during which he sat on the Superior Court bench, has any untoward incident of deed, word or thought been charged against him. Towering above his judicial record was his sterling character, the conscientiousness, the seriousness and the human touch which he carried into his private life and into the courtroom.

Ever in his rigid official duties, the jurist mingled tenderness of heart, a generosity of spirit, a strain of mercy, an understanding of human nature, and a cognizance of human weakness which endeared him to his fellow citizens and brought abiding confidence in the judiciary where he so long served. No more accurate criterion of the esteem and

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affection in which he was held can be offered than the mere record that never in his long judicial career was he opposed for re-election.

For such a man, conscientious yet understanding in his duties on the bench, sympathetic and generous in his dealings with his fellow man, sterling in his character and Christian in his example, all of North Carolina joins with his fellow townsmen in dropping a tear and offering a sincere tribute at the bier of Judge James L. Webb. His life will be his greatest monument."

Judge Webb died Wednesday, October 1st, 1930, at his home in Shelby. His funeral was held on Friday following at the First Baptist Church of Shelby, a church which had been organized by his grandfather, and of which his father was for a short time pastor, and in the splendid edifice which Judge Webb had been so helpful in the erection. It was attended by a number of the judges of the State, a great throng of lawyers and friends from all over the State and by a host of his own people who always delighted to honor him and who loved him so deeply. The deep grief of his own home folks, among whom he had gone in and out for more than three score years, was the most striking evidence of their love for him and the great loss his death brought them.

Of the personal loss I myself feel in his death I dare not speak. An unbroken friendship extending over a life time that ripened and deepened in the last few years of his life made his going peculiarly sad to me. I trust, in closing this sketch, I may be pardoned for making mine the sentiments of the lines of Henry Van Dyke:

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'A deeper crimson in the rose,
A deeper blue in sky and sea,
And ever, as the summer goes,
A deeper loss in losing thee!

A deeper music in the strain
Of hermit thrush from lonely tree;
And deeper grows the sense of gain
My life has found in having thee.

A deeper love, a deeper rest,
A deeper joy in all I see;
And ever deeper in my breast
A silver song that comes from thee!"

(Prepared by R. L. Ryburn of the Shelby Bar)

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Mrs. James Landrum Webb
(nee Kansas Love Andrews)

Kansas Love Andrews married James Landrum Webb February 29, 1878 at the home of her parents, Dr. and Mrs. William Perry Andrews, at their home on South Washington Street, Shelby, North Carolina. She was born October 11, 1856 in this same home and died at her home at 403 South Washington Street (only 3 houses above the old home place) February 16, 1938 of angina--had been paralyzed 3 years and 9 months living in a wheel chair most of the time with Miss Austin Brackett, as trained nurse, taking care of her and Mary Hood, a colored practical nurse, assisting. She was 81 years old. She was baptized in 1919 at First Baptist Church (her family being Presbyterians). Rev. J.M. Kester was pastor. She was named for the State of Kansas, always called "Kans" and her middle name was her mother's family name. She was educated at Shelby Public Schools and at Mrs. Needham B. Cobb and Mrs. Brevard's Private School at Cleveland Springs. Her mother died when she was 16, and she and her two sisters, with the help of family servants, took care of the home, her baby brother Sam, and her father. She was a member of the Chicora (Book) Club, the U.D.C., D.A.R. Woman's Club and Baptist Woman's Missionary Society.

She was married at the home of her parents at eight o'clock in the evening, Rev. R. Z. Johnson of Lincolnton officiating. There were no attendants. Her parents gave a small reception immediately after the reception (wedding). The decorations were evergreens and ferns. They were married in the high culinged South parlor, with her small colored maid, Miney Hunter, carrying her 2½ yard train, the illusion veil falling gracefully to the hem line from a coronet of orange blossoms

in her hair. She came down the hall steps alone, meeting her father at the parlor door, who escorted her to the altar in front of the mantel where her husband-to-be was awaiting her with his best man, his brother, Charles Spurgeon Webb.

The wedding dress was white satin with circular panels of sheer tarlton made basque style, bouffant skirt, opened in back with tiny satin covered buttons. The dress was made by Miss Verania Durham, a friend of the family, also an extra fine seamstress. All the material and veil ordered from New York (the veil coming from Charleston), the father sending a \$200 check for these, plus material for two other dresses.

Her husband's parents, Rev. and Mrs. George Melton Webb gave a large "in fair" for them next evening, with 75 present. This was the first time molded jelly in rabbit doves and love bird designs were used in Shelby and much fun had by all remarking on it "shiver." Alec Hoke of Lincolnton, afterward Associate Supreme Court Justice of North Carolina, was among those present, along with relatives from Rutherford County.

At the Andrews' wedding reception, 17 cakes were baked, 3 boiled hams, 3 turkeys, also chicken salad in large bowls, beaten biscuit and syllabub were served. These cakes and food made by the old family servants and her "sister Quill"--the wedding cake was three tiered and festoomed with lacey-like icing with names "Jim and Kans" on the center tier.

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the 1000 dollar, and we are not going to change it for 100

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HARNESS MAKER ALSO MADE SHELBY
By Renn Drum
September 9, 1928

A monument, made from the energetic bootleg industry of his county--a new industry since his day--may be erected to the memory of the man who made possible the best plotted town in North Carolina. At least such a suggestion has been advanced by an alderman of the town which now evinces an interest in honoring the man who gave the town site.

For several years now, since paved highways opened North Carolina mountain retreats to the vacationist, hundreds of inquiries have been made concerning the stately Court Square in Shelby and the systematic layout of the entire town. Apparently a perfectly blocked park in the center of a town or city with streets radiating therefrom in paralld order, is a freak in modern towns and cities. In Shelby even the alley outlets conform on each of the four sides of the Court Square for three-quarters of a mile in each direction.

Of course Shelby has always known how the town started and that it was named for Col. Issac Shelby, one of Kings Mountain heros, but in the rush of growing into a little city no one took time to show any interest in the matter until the queries began to increase. Now this interest has brought on the suggestion that the town should honor its donor, Jimmy Love--and of all things, with a monument made from copper stills which might infer that Jimmy Love was a distiller, but he was not: instead he was a harness maker. (Jimmy Love had the only harness shop on his large plantation.)

In 1841 the county of Cleveland was formed from the county of Rutherford and a county seat with a site for the county court to be held became necessary. In a new county there was no land set aside for public grounds, or, for that matter, any money with which to erect a

THE HISTORY OF THE
CITY OF BOSTON

From the first settlement of the city in 1630 to the present time, the history of Boston is a record of growth and progress. The city has been the seat of many important events, and has played a prominent part in the history of the United States. The city has been the birthplace of many of the great men of the country, and has been the scene of many of the great battles of the nation. The city has been the center of many of the great movements of the world, and has been the home of many of the great ideas of the age. The city has been the seat of many of the great religions of the world, and has been the home of many of the great teachers of the human race. The city has been the center of many of the great arts and sciences of the world, and has been the home of many of the great works of the human mind. The city has been the seat of many of the great governments of the world, and has been the home of many of the great laws of the human race. The city has been the center of many of the great empires of the world, and has been the home of many of the great kings and queens of the human race. The city has been the seat of many of the great religions of the world, and has been the home of many of the great teachers of the human race. The city has been the center of many of the great arts and sciences of the world, and has been the home of many of the great works of the human mind. The city has been the seat of many of the great governments of the world, and has been the home of many of the great laws of the human race. The city has been the center of many of the great empires of the world, and has been the home of many of the great kings and queens of the human race.

court house, jail and other buildings needed at a county seat.

At the time Jimmy Love owned practically all of the land on which the present-day Shelby, a little city of more than 10,000 is erected. He decided to give the town property to the county for a town, but even that benevolence did not provide money for public improvements. At the time, there was an indication that the hamlet on the edge of what is now Shelby would develop into a trading center. An idea came to the harness-maker. He would give the town site--147 acres--to the new county and in turn they would sell off all the lots, except those needed for public improvements to prospective citizens.

With such in view Love in 1841 for "\$10 and many benefits and advantages which James Love expects to derive from the town of Shelby" deeded the 147 acres to Robert H. Burton, Eli Hoyle, Henry Cander, Alexander McArkle, John McDowell, David Gray, Achilles Durham and Samuel Andrews--commissioners appointed by the legislature to locate the town of Shelby."

The deed recently unearthed in musty files in Shelby was made "with a perfect understanding that 6 one-acre lots be dedicated and set apart by the commissioners for the purpose of religion and education. Two of which are to be appropriated for a male academy and a female academy, and four for the use of such churches as may be permitted thereon."

By the provisions of the deed the new commissioners were then empowered to sell the remainder of the 147 acres blocked in lots at auction. And in 1842 the lots were sold with John Bull Harry, a native of Maryland, but then a Lincoln Co. Sheriff, as auctioneer. According to a historical article written years ago the lots sold for "fabulous prices."

The money received for the lots insofar as history goes, was used to build a court house and jail.

Practically all of the 147 acres which Love sold for \$10 now sell at so many hundred dollars per front foot.

Since much of the property then was vacant the engineer or surveyor as he was known, plotted all the property in lots of equal sizes and streets were laid out and surveyed for three-quarters of a mile in each direction. Such was the precision of the early survey that today a small, worn dent in the center of the court house lobby in Shelby is the exact center of the town property. The court house sits amid the court square of two acres and in the four directions the four main streets radiate from the square with other streets branching off at regular intervals. Today scores of cities would give thousands of dollars to be so charted.

When the center plot, now the court square, was plotted trees were planted and today the big plot in the center of business district is covered with stately trees. Since that date the county government has kept the square in condition and few city parks are more beautiful. Perhaps that gesture of maintaining the beauty of the original and remaining center of Jimmy Love's town was somewhat of a monument to him. Still there is the late day suggestion of a copper still slab to go on Love's court square, although it isn't even known as that.

Until recent months it is likely that few living citizens ever saw the deed that was the beginning of Shelby. But for some time lawyers digging back in records for property titles have been stumped. Just so far did they go and no farther, until one day the old record with the Love deed was pulled down from musty shelves. In the book also was a plot of the ground made by Surveyor J. R. Logan. Now it is possible for lawyers in drawing deeds to Shelby property to get the exact lines and beginning points of all property.

Just what sections of Shelby saw the first churches and the two educational institutions, called for in the Love deed, is not known.

1. The first part of the paper is devoted to a general discussion of the problem.

2. The second part is devoted to a detailed analysis of the results.

3. The third part is devoted to a discussion of the conclusions.

4. The fourth part is devoted to a discussion of the future work.

5. The fifth part is devoted to a discussion of the references.

6. The sixth part is devoted to a discussion of the acknowledgments.

7. The seventh part is devoted to a discussion of the appendix.

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9. The ninth part is devoted to a discussion of the index.

10. The tenth part is devoted to a discussion of the conclusion.

11. The eleventh part is devoted to a discussion of the summary.

12. The twelfth part is devoted to a discussion of the final remarks.

13. The thirteenth part is devoted to a discussion of the final conclusions.

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30. The thirtieth part is devoted to a discussion of the final remarks.

It is known, however, that the four churches, Baptist, Methodist, Presbyterian and Episcopalian, are not located on the original lots. As the years passed and the town grew, it is presumed that the lots increasing in value were sold and other sites purchased. However, today two of the three uptown churches, in fact three, are located on valuable corners of the business district, and it is likely that either of the three would sell for the actual worth of the entire Love property, when it was donated. In fact the fourth church site, located on a corner only two blocks away from the square would likely sell for that price.

For years there has been a legend to the effect that if the court square was used for anything else than public property it was to revert back to the Love heirs. Schemers, it is said, have even considered starting a movement to remove the court house to another section of the city, hoping perhaps, that they might profit by the change of the property into a business section. But the old deed contains no such clause.

Whether Jimmy Love, who made possible such a beautiful town, will ever have a monument erected in the center of it to his memory is somewhat doubtful. The legend of how it came to be may be carried on down through several more generations until finally the benevolent harness-maker entirely slips the memory.

BEGINNING AND EARLY DAYS OF SHELBY
By Madge Webb Riley

June 24, 1940
for
Centennial Edition
of
The Shelby Daily Star
Shelby, North Carolina

The present generation of Shelby is fortunate in that there are many residents of this community who are direct descendants of the first settlers and who have heard from their parents and grandparents many homely events of the beginning of the new town of Shelby.

I presume I was asked by Mr. Weathers to write about the early days for the reason that I am one of the many great-grandchildren of James and Susan Love, who gave the land, 147 acres, upon which the present uptown section of Shelby is today located. We must remember that our ancestors did not make the mistake of locating the county seat of Shelby until after they had won the fight to create the new county of Cleveland. Many of the citizens of Rutherford County and Lincoln County, from which Cleveland was carved, did not look with favor upon the creation of the new county from their territory, and Cleveland would probably not have been created at the time except for the difficulty the citizens of this section endured travelling to the county seats of Rutherfordton and Lincolnton.

I have been told that our forefathers believed it would help them with the Legislature and meet with less opposition from Rutherford and Lincoln Counties, if the promoters of Cleveland County exercised patriotic wisdom by proposing to name the town and county after two distinguished heroes of the Battle of Kings Mountain. The names of Benjamin Cleveland and Isaac Shelby were still fresh in the memory of the people of this section of North Carolina long after the Revolutionary War. It will be observed that our ancestors, in their plans for

THE JOURNAL OF THE

AMERICAN

PHYSICAL

ASSOCIATION

The American Physical Association is a non-profit organization dedicated to the advancement of physics and the physical sciences. It was founded in 1873 and has since grown to become one of the largest and most influential scientific organizations in the world. The Association's primary purpose is to promote the progress of physics and to foster the highest standards of research and scholarship in the field. It achieves this through a variety of activities, including the publication of scientific journals, the organization of annual meetings, and the sponsorship of research programs. The Association also plays a vital role in the education of young scientists, providing them with opportunities for research and professional development. Through its efforts, the American Physical Association has made significant contributions to the advancement of physics and the physical sciences, and it continues to do so today.

the new county, were from the beginning good politicians. They developed a well-planned campaign for the creation of Cleveland County.

I have always heard that Dr. W.J.T. Miller, the father of the late A. C. Miller, Robert Miller, and William Miller, who was Senator from Rutherford County at this time, and who introduced the bill on January 11, 1841 to create Cleveland, made a great speech in behalf of the new county, in which he emphasized its isolation and also paid eloquent tribute to the patriotism and public interests of our people and to the grandeur of Col. Isaac Shelby and Col. Benjamin Cleveland. Senator Miller raised the issue that to defeat his bill would dishonor our Revolutionary heroes. His argument and eloquence was irresistible and the bill passed without serious difficulty. Senator Miller must have made a profound impression throughout the county for today there are perhaps a dozen cities and counties in the United States named after either Colonel Shelby or Colonel Cleveland.

It must be borne in mind that in 1841 what is now Shelby was nothing but sparsely settled and largely virgin farm lands. The nearest approach to actually locating the town of Shelby was the provision in the Act that the county seat was to be located "not more than 4 miles from Wilson's mineral springs", now Cleveland Springs. The committee authorized to make the selection of the county seat were leading citizens of this section. They were Durham Bryant, D. Gray, D. McDaniel, Samuel Andrews, my great grandfather, R. H. Burton, Eli Hoyle, and H. Cansler. This committee, under the law, could locate the town of Shelby in any direction it chose, provided they did not select a site more than 4 miles from Cleveland Springs. This was the only limitation in the bill. Of course, every section--North, South, East and West set out to secure the county seat. It should be remembered that Wilson Springs was not only regarded as the center of the county, but was the

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survey of the history of the world, from the
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the first settlement to the present day.

The seventh part of the book is devoted to a
survey of the history of the world, from the
beginning of time to the present day.

best known point in this section. Its mineral waters had been famous long before the new county was heard of.

The committee to make this selection had a most difficult time. They were urged by every known pressure, personal, political, and otherwise. The Lincoln county group, that was coming into the new county of Cleveland, was led by S. Oates, John Roberts, Robert Falls, Joshua Beam, and William Graham. They wanted the county seat located in the Lincoln County territory of Cleveland. They first proposed to locate Shelby at what is now known as the "Rock Cut" near the station of Stubbs on the Seaboard Air Line railroad. To this the Rutherford County group offered violent objection. The Lincoln County group then proposed to locate the town of Shelby on the county line road with part of the town being in old Lincoln and part in old Rutherford. This proposed compromise suggested the area of the present county home, embracing the Elizabeth Church section. The Rutherford County group, composed of Samuel Bailey, Yancel Reisdene, Thomas Roberts, George Cabiness, and William Covington, were determined to locate the new town in the territory taken from Rutherford. Hot and bitter debates ensued. The issue was political, sectional, personal, and selfish. It had all the elements of log rolling that always arises in such controversies.

At this point, James Love made his strategical move. He owned all the land on both sides of what is now Route 18 from Zoar Church through the present town of Shelby. He lived in a big house on the vacant lands near the Shelby Cotton Mill just off South Lafayette Street where the Duke Power Sub-station is now located. James Love appeared before the contending groups and said, "I have the solution to the whole situation that ought to please everybody." He contended that he had a site within 2 miles of Cleveland Springs and in the center of the county. He proposed to make a deed to the commission for 147 or 150 acres of his land

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in what is now the heart of Shelby for a county seat. He submitted his proposition in the form of a deed and was accepted. Recitals in this deed show that James Love was a far-sighted man. He was planning for the future and he had a vision beyond his time. The deed recited that it was made with "perfect understanding that 6 one-acre lots were to be dedicated and set apart by the commissioners for the purpose of religion and education, 2 acres of which were to be appropriated for a male academy and a female academy, (He evidently did not believe in co-education), and 4 acres were set aside for the use of such churches as may be permitted thereon." There were evidently such churches at that time in America that my ancestor did not think would be allowed to locate in the new town. The Baptist, Methodist, Presbyterian, and Episcopal churches in due time became the beneficiaries under this deed. The deed also held out to the commissioners an appealing offer. The new county must have a courthouse, a jail, and county home, and it had no money. Love provided that the commissioners were empowered to sell the remainder of the 147 acres, blocked out in lots at public auction, and to use the proceeds for public purposes. Thus, James Love created the background for the first real estate auction and boom in Shelby. We may well imagine the alluring picture that was laid out before the land speculators of that period. It is well to remember that at that time there was not a railroad in the county, nor a store within miles. The present courthouse square was a corn patch and the block of the First National Bank, a cow pasture, the most of the acreage being woodland. The commissioners sent all the way to Lincolnton to get John Harry, a native of far-away Maryland, as auctioneer. In 1842 the grand public sale was held. The story goes that John Harry was blessed with a fertile and vivid imagination. He put on the heat and painted a glowing picture of the future of Shelby that would some day possess a

population of 500. Everybody thought he was exaggerating, but we had speculators then, as we have now, and the lots sold freely and the written report is that they brought "fabulous prices." They actually sold the 141 acres for less than \$15,000 and immediately proceeded to build a log courthouse, a tight jail, and a rude poor house. I am informed that there is not a single descendant of an original purchaser of any of these lots who owns the property purchased at the first sale. It's an interesting fact also to recall that there was no immediate land boom and it was many years before the lots had an advance in price.

One of the wisest men of this period was John R. Logan, the progenitor of ex-sheriff Hugh Logan, who^{was} designated as surveyor of the new territory. He laid out the present wide streets and the courthouse square, and all public properities. I have been told by my grandfather, Dr. William Andrews, who was one of the commissioners to select the town site, that surveyor Logan was abused and roundly criticized for his plans in wasting so much good land for useless purposes. It is generally agreed that Shelby is one of the best laid out towns in North Carolina and while Logan did not contemplate the automobile, he had evidently travelled to Washington and other cities and had an eye single to the future. We owe no little to John R. Logan and the wise commissioners who really approached their responsibility with a high degree of intelligence, wisdom, and foresight for the future.

One other word--I am pleased to say that my sister, Mrs. O. Max Gardner, is planning to present to the county commissioners during the centennial, a portrait of our great-grandfather, James Love, to be hung on the courthouse walls. At that time an appropriate speaker will further develop the history of the life, character, and public service of the father of the town of Shelby.

James Love and his wife, Susan, are buried at Zoar Baptist Church,
and the following inscription is on his marker:

"Peace to a good man's ashes
James Love
Born
Jan. 6, 1796
Died
Nov. 15, 1878
Blessed are the dead who die in the Lord,
and their words do follow them."

1. The first part of the report is a general
description of the project and its objectives.

2. The second part is a detailed description
of the methodology used in the study.

3. The third part is a discussion of the results
of the study and their implications for future
research.

